



BANGOR  
THEOLOGICAL  
SEMINARY  
LIBRARY

FROM

The Rev. Gordon E. Gates

Bangor, Maine



*y. e. gales*



*Research* School  
01-00019232 of  
Theology  
Library





REV. J. N. CUSHING, D. D.,

PH.D., F.R.A.S., F.R.G.S., F.R.M.S., M.S.A., M.V.I.







Dr. CUSHING.

# Iosiah Nelson Cushing

MISSIONARY AND SCHOLAR  
BURMA

BY WALLACE ST. JOHN



RANGOON  
AMERICAN BAPTIST MISSION PRESS  
1912



# Contents.



PREFACE. - - - - -	7
CHAPTER	
I. Home and Childhood. - - - - -	11
II. College Life. - - - - -	18
III. Seminary Life and Marriage. - - - - -	25
IV. Introduction to his Life Work. - - - - -	35
V. Obtaining a Royal Order from the King of Burma. - - - - -	44
VI. Entrance into Shanland. - - - - -	54
VII. Three Memorable Journeys. - - - - -	63
VIII. Disaster on Land and Sea. - - - - -	80
IX. Opening the Kachin Mission. - - - - -	92
X. Diversity in a Missionary's Experience Illustrated. - - - - -	109
XI. From City's Distractions to Burma's Wonderland. - - - - -	126
XII. Hsipaw Station Opened. - - - - -	132
XIII. Mongnai Station Opened. - - - - -	145
XIV. Building a Mission College. - - - - -	154
XV. College Endowment and Succeeding Experiences. - - - - -	168
XVI. Government Relations. - - - - -	181
XVII. Dr. Cushing Honored. - - - - -	189
XVIII. Character Sketch. - - - - -	201







## Preface.



There are two stages of missionary activity. The mission of the foreign religious ambassador is to serve the people to whom he is sent, in spiritual things, and to this end he serves in intellectual and moral affairs. Practically, he must first gain an opportunity to serve them by winning their confidence and an appreciation of his teaching. Biographies of missionaries in undeveloped fields are largely accounts of workers in the process of creating an opportunity. In the life of Dr. Cushing we see a man engaged in doing dfrontier an preliminary work on the one hand; and on the other in operating large forces. These times of missionary advancement will call more and more for men capable of directing great religious enterprises, and I can but hope that the story of his life will be helpful to workers, as well as make the problems of foreign missions more real to their supporters.

Dr. Cushing preserved many documents, extensive letter files, and an almost complete set of diaries. He wrote many descriptive articles for the American Baptist Missionary Magazine and for American religious journals. It is largely from these that materials for this account of his life have been drawn.

The spelling of names has altered greatly in Burma. The Government has changed *Burmah* into *Burma*. What was formerly *Mandelay* is now *Mandalay*. The present *Mongnai* is found written *Monai* and *Mone*. The Shan title, *Sawbwa*, was long written *Tsaubwa*. Many still find it difficult to drop the old *Moulmain* for the modern *Moulmein*. *Theinnee*

has changed to *Theinni*, but the place is now known rather as *Hsenwi*. These merely suggest the variations which will be found in documents written at different dates.

The work is greatly indebted to several helpers. Among these Rev. W. H. Roberts and Rev. O. Hanson furnished much of the information for the description of the Kachins and criticised the entire chapter on Opening the Kachin Mission. Mr. F. D. Phinney has given liberally of his time to add to the information and to secure accuracy in details. Several officials of the English Government in Burma, who had records in keeping, rendered assistance by giving access to the records desired. Sir Herbert White, K. C. I. E., Lieut.-Governor of Burma, not only manifested a cordial interest in the preparation of the book, but furnished items of information and criticised the chapter on Government Relations. To all these, as well as to others who have helped, I extend hearty thanks for co-operating in the effort to set forth clearly and helpfully the life of our deceased friend and fellow worker.

WALLACE ST. JOHN



## The Irresistible Call.



"My soul is not at rest."  
How could it be?  
The heathen's helpless cry  
Calls unto me.

They grope in deepest gloom  
To find life's way.  
They know no Saviour strong  
Sin's debt to pay.

The life beyond death's gate  
Brings anxious thought.  
Deliverance from guilt  
Is vainly sought.

I know the mighty Christ  
From heaven has come—  
The incarnate Love of God,  
His blessed Son.

Mine is the precious boon  
To tell His grace,  
His matchless power to save  
The human race.

Tireless my feet must bear  
His word to all,  
Ceaseless my voice must sound  
His holy call.

My soul is not at rest;  
It could not be  
When such a labor grand  
So moveth me.

*J. N. Cushing, Mandalay, Jan., 1887*



# Josiah Nelson Cushing.



## CHAPTER I.

### Home and Childhood.

The home of Josiah Nelson Cushing was to him a very sacred precinct. Its door is now ajar. Let us enter reverently.

By the way of formal introduction, it must be known that the family had inherited a good name. Their ancestors left England in the persons of Matthew Cushing, his wife and five children, in the year 1638, sailing from Gravesend in the ship *Diligent*. They with their friends and rector had rebelled against the tendency of the established church to become like the Roman Catholic church, and had removed the chancel and altar from the church in the parish of Hingham. When their bishop prosecuted them they all sold their estates at half their real value and sailed for Boston in the new Massachusetts Bay Colony, where they shortly formed the settlement of Hingham on Massachusetts Bay. There Matthew Cushing and wife lived and flourished. From their large family most of the Cushings in the United States and Canada have descended.

---

NOTE. "Few families in the country have been more celebrated than the Cushings, and probably no other has furnished more judges for Probate, Municipal and Supreme Courts. In all its branches it has been highly respectable, and still maintains its ancient standing." (*Hist. of Hanover, Mass., by J. S. Barry, 1853.*)

NOTE. "Among the eminent jurists of the country was William Cushing, nominated by President George Washington, and confirmed by the Senate, January, 27th, 1796, as Chief Justice of the Supreme

Alpheus Nelson Cushing, the father in the home across the road from the Baptist Meeting House in North Attleboro, was the seventh in line of descent from Matthew Cushing, the vigorous Puritan of Hingham. He was born in North Attleboro, Massachusetts, April 21, 1816. He did not enjoy the advantages of any advanced school. His occupation was that of a manufacturing jeweler. At one time he owned and operated a small factory. Reverses came and he lost his capital. He continued in the business as foreman in another factory; but now that he had more than living expenses to meet, the period of debt paying dragged on many years. Still he owned his home and enjoyed the use of his family carriage.

There was a very close relation between this home and the church which worshipped in the meeting house across the way. Deacon Cushing purchased a good degree for himself in his service of this church. He occupied nearly every office in it, at some time, except that of pastor, and he was the pastor's right hand man. He was a man of retiring disposition, but kindly and amiable in all his dealings. He was highly esteemed for his straightforward, upright character. So his regularity in the religious services and his words of counsel and exhortation were prized by his associates and neighbors.

Court of the United States.....Another was Caleb Cushing .....Attorney General United States, 1853 to 1857." (*Introduction of Lemuel Cushing to Genealogy of Cushing Family.*)

NOTE. "Mr. Cushing was a valued citizen of the town, but by his quiet demeanor and modest bearing attracted little notice to himself. It was in his church relation that he was best known. He joined our Baptist Church in June, 1837. and for more than 30 years, until Sept. 22, 1867, was one of its most devoted adherents and staunch upholders. His face was always seen in the prayer meeting, no weather and no reason preventing. And he was not a silent member. He always had something to say and that something worth hearing. For many years he served the church as its clerk, his records being a model both in their exactness and in the felicitous style of their expressions. He was chosen a deacon May 1, 1856, and served in this office until his departure from town. He was an



At the age of twenty-one years Alpheus Nelson Cushing married Charlotte Everett Foster. She also was born in Attleboro and was two years his senior. Her health was never vigorous and for a long time she was supposed to have weak lungs, though the event proved otherwise. This continued ill health brought on a degree of depression and shut out the gladness which a healthful body and mind create.

Into this pronouncedly Christian home, with its financial problems and its sickness, was born Josiah Nelson Cushing on the fourth day of May, 1840. Lack of health did not lessen the mother's interest in her first born child. The vigorous boy and his frail, fond mother were companions such as only two stay-at-homes can be. The child took his secrets to her, trusted her judgment and reciprocated her love. At birth she dedicated him to the Lord, and until the birth of her other son, nine years later, he had her undivided attention. Her efforts were in harmony with her prayers as she sought to direct him into a life of religious devotion. Thus the little one grew up in an atmosphere sheltered by love and intense with holy zeal, but tintured with melancholy.

School life came in due course and his first teacher was Miss Charlotte Bachelor, who later became Mrs. B. C. Thomas, the very competent and devoted missionary to Burma, and the beloved mother of Rev. W. F. Thomas, D. D. Whatever her pedagogic qualifications at that early period in her womanhood, she was ever inspiring and attractive. The deacon's home, so close to the meeting house, afforded a home to Rev. W. H. Alden, who for six years was the unmarried pastor of the Baptist church. He was a man of scholarly tastes and had many good books to which Josiah had free access and of which he made much use.

---

enthusiastic Sunday school man and was a superintendent from Jan. 3, 1846, during the remainder of his residence here. Deacon Cushing was an ardent supporter of Missions." (*North Attleboro Chronicle*.)

The winter and early spring of 1856 was a time of great religious awakening in the Attleboros. President Charles G. Finney of Oberlin, who was so often used of God to quicken the religious sensibilities of communities, was still making annual visits to the eastern states. In the Congregational church which worshipped near the school Josiah was attending, the people were greatly aroused and the young student, more than ordinarily susceptible to the claims of conscience, was moved to devote his life to the service of Christ. He regarded the change in himself as radical and fundamental. He thought of it as the effect of God's Spirit changing his affections and giving a new bent to his life. On May 4th, his birthday, he was baptized, and thus the day became one with a double significance to him.

Here we have the schoolboy of sixteen years. He had had the nurture of home and church, the training of elementary public schools and the associations of scholarly men and many books, then one short year in an academy. May 4th was Sunday. One week from the following Monday he took up the duties of a school teacher. See the lad at the height of his growing period, with voice just changing, with nature's first down upon his face, suddenly transformed into a pedagogue! Except in the light of the fact that the average American youth of the time, who aspired to obtain a higher education, had the same experience, it must appear grotesque to all. The stalwart pupils who towered above the stripling of a teacher were struggling with geography and arithmetic, and might be led intellectually if they were only submissive physically. Independence of thought and action was forced upon the teacher. He must be something and justify his position by his conduct.

In his new experience as a Christian he scrutinized his own conduct very closely. The demands which he made upon himself from a spiritual standpoint were remarkable. There is no evidence that he was troubled about any lack of confidence which others had in him, but his own conscience was a hard taskmaster. Three weeks after his sixteenth



birthday he began keeping a diary. Its purpose was recorded: "This journal is consecrated to my own private use for my edification and improvement. It is my wish to serve the Saviour faithfully even unto death." In it he made note of his passing states of mind. His failure to reach his ideal depressed him abnormally. He demanded of himself that he be an important factor in securing the conversion of his associates, and when the changes in their lives which he sought were delayed he accounted himself responsible. He expected some conduct of himself, which he did not and probably could not define, that would serve some important end if only he did not neglect it. His feelings and expressions were strong. His holy zeal for attaining moral perfection or spiritual power invited every aid and every influence that promised to be helpful.

Meager though his earnings were, teaching school was only to provide funds for further study. He desired to prepare himself for college and then go to the city for a long course of study. About twenty miles east of Attleboro is Middleboro, where a good academy was even then in operation. Its name was Pierce Academy, and at that time it was presided over by Rev. J. W. P. Jenks, D. D., a man of culture and power. There he began the study of Latin, Greek, Analysis and Astronomy. He had a room alone, but he studied in the room with a "Southerner, one who, I have been informed, holds slaves. I fear he cares not for religion." The connection of these two thoughts in his diary is very suggestive of his youthful attitude toward slavery. His first boarding place was not congenial for some reason, and so after several months he changed his relations and was better suited at the home of Deacon Pierce, for he felt "more at home." His lodging was probably in the student's hall while he took his meals in the home of the good deacon.

During these days Middleboro was agitated on the temperance question. The great Washingtonian temperance movement had spent itself, but smaller societies arose to carry on the struggle. The orator who visited Middleboro

was Rev. Phineas Stowe. After his address he invited all to sign the pledge. Josiah was too timid to be first to walk up the aisle and place his signature on the roll, but he was very ardent to be the second. Thus he took that stand concerning intoxicants to which he adhered so carefully throughout life.

His earnings of the previous year were soon spent and the general depression of business was felt so greatly in North Attleboro that his parents wrote to him to return home in October. Thus his struggle to obtain an education became acute at an early stage. In the long period of his school life there were numerous times when his father could not see where money for his expenses was coming from and so advised his return; but his invalid mother, rich in devising helpful plans and very industrious, urged his remaining. It is not strange that her name when it enters the sacred diary is preceded by tender, endearing terms.

Another year of school teaching followed and brought to him serious trials due to the unruly pupils who attended. When his school days were all over and his missionary career began, he looked back upon that time with its difficult experiences and rejoiced in the way in which he had been led. He wrote: "In the winter of 1857-8 I taught in District No. 3. Again I pursued my former custom and opened my school with prayer. I think that it was a great assistance to me in many ways. Certain it is it helped me much. It restrained me from many unpleasant and hasty acts. God answered my petitions and helped me to strive not to bring disgrace on my professions by contradicting them in my conduct. My prayers aided me to honor Christ by an upright life. Besides, those opening prayers had an influence on the school. When I accepted the school I did not know its real character. It had many large scholars in it. I was only 17, some of them were 21, more than man grown. They had troubled former teachers, putting one out of the schoolhouse and flooring another. But God aided me. I tried to gain their love and succeeded except in the case

of two or three very vicious ones. Even these generally showed me a great deal of kindness. I think that the chief source, the fountain of interest manifested in me was the opening prayer each day. They looked upon me as a Christian. If I do say it, (and not boastfully for it is God's doing) they respected me, and even loved me."

It was February 20, 1858, when he returned to Middleboro. At that time he studied book-keeping, with the ever present Latin and Greek. But the religious quickening was what seemed to impress him most. The period of financial depression was a time for men's consciences to do their work. Deep and lasting convictions of sin were followed by great peace, if not exhilarating joy. Every pronounced "experience" was a memorable event, for the entire church membership sympathized and rejoiced with the "new converts."

Early the next August the school term closed. As the time drew near Josiah was pained with the thought that he must part from his friends, "Choate, Lecompte and Clark and all the others." The genuineness of his attachment to them was proven by the years, for he kept up correspondence with them for many years, with some even until death.



## CHAPTER II.

### College Life, 1858-62.

Josiah Cushing's entrance into college did not separate him very largely from home. Near Brown University dwelt two cousins to whom he was greatly attached. These were Mrs. Aleph P. Luther and S. H. Tingley. With kindly sympathy these two welcomed the student in their home and helped him tide over many a hard place. When ill this was his refuge and always his source of cheer. He had other cousins in the city all of whose homes were open to him and to which he went as guest. Every Saturday a box was sent to him from home, fourteen miles away, and in it was clean clothing and cooked food sufficient to satisfy his needs for the week. Any failure on the part of home or of the express might be an inconvenience to the student, should he be moneyless. His mother's memory could be counted on, and in general the railway express did its work. Once it failed. The expressman did not appear when Saturday night came. So the lad, who was too proud to tell his destitute condition to even his near relatives, went hungry to bed. Sunday morning came and promised relief, for he was generally invited to the home of some cousin for the day. To him the religious worship was peculiarly uninteresting that Sunday morning. It was with difficulty that his longings rose to spiritual things. But the end was not yet, for no one of all his cousins happened to think of him that day. A few hours more and the Sunday school came. Then a lady friend invited him to tea. Though the invitation was so welcome, it aroused in him a great fear lest his appetite, uncontrolled, reveal his dreadful secret.

The holy calling, to which early in this first of his college years he resolved to devote his life, became the great incentive to high endeavor. His mother had dedicated him to the Lord at his birth, and while in the academy friends had urged



him to consider the claims of the gospel ministry. So this college freshman of eighteen years wrote a sermon and on April 17th, 1859, preached it at the Baptist Church in Natick, R. I. His ministry thus begun, though it did not become a means of support to any extent, was not less effective on that account in shaping his life. He noted that "Broad Street Church paid three dollars for preaching all day," that is, preaching twice the same day. Valley Falls Church gave him five dollars whenever he served it. Manchester Church paid two dollars and fifty cents. There is nothing left which suggests whether the churches felt that the young preacher was worth more or less than their offerings. On the other hand the preacher has not intimated but that he was quite satisfied with the financial return he received for his ministrations.

As a student for the ministry the Northern Baptist Education Society contributed to his support. It did not receive him as an accredited stipendiary until after his first term in college; but as the years went by it increased its offering, until during his last year as a student in Newton Theological Institution it gave him more than one hundred dollars. But these sources of income were not adequate, so finally a mortgage must be put on his future. Sums were borrowed from near relatives and paid when he became a more productive wage earner.

His approval by the Northern Baptist Education Society depended upon the attitude of his home church in North Attleboro. The commendation of the church was so cordial as to warm his heart and confirm his faith in his call to the ministry. Of it he made special mention eight years later: "I received in the autumn of 1858 a very kind token of good feeling from the church in North Attleboro, of which I was a member at that time. Convinced that it was my duty to preach the Gospel I wrote from College asking an approval, not a license, as I did not intend to preach for some time. This was necessary in order that I might receive aid from the Northern Baptist Education Society.

Instead of a simple approval, the church sent me a license. As a license is seldom given without the applicant having to preach for it, I esteemed this act a token of unusual kindness. It made me feel that my brethren had confidence in me and inspired me to greater exertions to improve my mind."

While in college his lack of good health frequently gave him concern. He was attacked with fever at one time, with an uncomfortable humor at another. A severe attack of quinsy made it necessary for him to spend several days with his cousins. His stomach was apt to give him discomfort, as any stomach fed from a weekly supply might be expected to. He was puzzled at his sickly condition, writing that "exercise and restricted diet do not seem to fully remedy it." He was hoarse at times when preaching and feared lest he had lung trouble. As to his exercise, we have occasional mention that he went out skating on Saturdays and holidays. Sometimes he rowed or sailed on the Bay. He certainly was not regular in athletic sports or in manual labor. This great deficiency in his education was not supplied by his environment, for unlike many struggling students of his time, he was not forced into some manual employment by which to support himself. Thus his physique suffered from his sedentary habits, and his nervous system **was** overtaxed to the loss of physical comfort and the injury of his helpfulness.

These college days were days of great political excitement. Josiah Cushing was at first merely a spectator. He mentioned incidentally an indignation meeting to deprecate the execution of John Brown. "The poor misguided man has been executed, as all respectors of the law must confess rightly." Even as late as 1860 he calmly recorded: "Politics are all the rage at the present time. Party is backbiting party for faults of which each is equally guilty. Will men ever be able to disagree in their opinions and yet not dislike one another?" But elections came that autumn and Josiah warmed out of his judicial attitude and

became a partisan like the rest. He attended political meetings not only in the neighborhood but also in distant towns with the spirit of an agitator. It was an excited youth indeed who returned from a political meeting to write: "My soul burns with enthusiasm as I remember the soul-stirring appeals which Mr. Phelps of the Massachusetts Senate made. O Liberty, rise and with thy golden pinions waving above this dear state of Roger Williams, protect her from 'Sprague' influence. My soul burns, is on fire. Oh that I could with my own hand make sure that true Republicanism shall gain the victory! But I must stop for I am too full of excitement to write."

Abraham Lincoln, as a candidate for the presidency, did not seem to awaken much admiration in him, but as president Mr. Lincoln gained his hearty approval. "The president has signed a bill for the emancipation of slaves in the District of Columbia. All honor to our noble chief that amid the trying scenes of war the interests of humanity are not forgotten. His name and the prudence and wisdom of his administration will be household words of future generations." That the effect of these events upon student life was not small was set forth in later diary notes. "Great excitement has swayed the people today. Little study has been done in College and many students have enlisted. It will pass as all excitements pass, but its effect has been to show that patriotism does dwell in the hearts of Northern men." With all his sympathy the ministerial student did not enlist himself in the army, and when later he was drafted he provided a substitute and continued his studies. The warfare God was preparing him to enter called for a higher courage and a loftier purpose than was necessary to draw men into the great and deserving national struggle, as his subsequent career has made plain.

Notwithstanding these political intrusions he pursued his studies diligently, so intently in fact that at times he suffered from overwork. Though he had no determination to excel in his class he did propose to do well. He was willing to

work and he admitted being ambitious,—justifying himself with the expression, “sanctified ambition is a good thing.” When elected to make an oration before the Student’s Union he first dreaded the task, then was disgusted with the weakness of his preparation. His ideals pressed him hard and made his life a slavish one. The ends of school training which he kept in view were the arousing and broadening of his mind and the storing it with well arranged materials.

Along with his course of study he read history and poetry extensively. He set out to read Macauley’s *History of England* and continued with rare persistency. He attended public lectures whenever an opportunity afforded, and heard many of the most inspiring speakers of the day. By availing himself of such helps to mental awakening it is not strange that he stood high in his classes, even though he trespassed somewhat upon the time for class preparation in order to appropriate them. At the end of his junior year, as the result of a mistake, he was elected a member of the Phi Beta Kappa fraternity. It was the rule of that honor conferring society to elect annually from the junior class which had just completed its work, the four members who had received the highest marks. As standings were at first computed Josiah Cushing ranked third. A mistake was found in the computation, the rectification of which placed him fifth. In the meantime he had been elected to the Phi Beta Kappa, and later was urged to remain a member. When he learned his true rank in his class he resigned; but the next year he was again elected to it. His college graduation came in 1862 and the subject of his oration upon that occasion was, “The Sanctuaries of Decaying Languages.”

It was said that while at college he was the most bashful young man that entered the old First Church of Providence. But his social qualities were not weak, only undeveloped. His enjoyment of his home was strongly and repeatedly expressed. “Soon the term will end and I shall return to my peaceful home. Home, sweet home, there is no place like home. Within are no cold feelings, but a mother’s warm



heart lends its influence to soften life's rough path. God bless her." While at Middleboro in the academy he had a number of bosom friends, but at Providence there were few who seemed to satisfy his needs. He frequently expressed his longing for more confidential friends. When he attended some concert or social gathering he was apt to return to his room and make note of his regret at the misuse of the time. While he enjoyed social pleasures his conscience did not quite approve of them. "Perhaps I think too much of the joys of life, and am apt to consider pleasure an end of life. This I fear is my besetting sin."

Josiah Cushing's religious life during his college course was especially worthy of mention. Most students of that time were indifferent to religion, if not positively irreligious. In Brown the class of which he was a member, though graduating twenty-four, had an average attendance of about five at the class prayer meetings. He was a regular attendant upon them and during his senior year was the president of the religious society of the college. He taught a Sunday school class and his interest in the boys of his class is manifest from his frequent notes about them and his expressions of longing for them. He had the usual experience of college students in the effect of study upon his religious life. "The four years of my college life have wrought radical changes in my religious life. I am more worldly, have less of the deep, warm feeling of love which formerly filled my soul. But perhaps I have better views of my duty." Just what he meant by "worldly" seems evident from the following explanatory clause, he was less emotional and thus more worldly. His ideals had advanced and he was not so easily satisfied with himself. Though he had become a more discerning Christian, the decrease in his fervor troubled him.

At times he became discouraged in his struggle for a holy life. The pressure under which he felt he ought to live, together with the high standard which he kept before him, often made life a torture to him. It was as a college student he wrote: "Oh! that I could always be sober and sedate,

that when tempted to go beyond the bounds of quietness and routine I could reject the temptation. But I am nervous and quickly excited, do some thoughtless thing and then suffer remorse for the time lost, the day misspent." He recognized in Dr. Sears, the president of the college, many of those qualities which he longed to possess. "As I listened to Dr. Sears tonight I almost worshipped the man. I thought how much that mind of his had digested and laid up in its vast storehouse, that he at least was by no means a superficial thinker. I am willing to make him my earthly model. So affable, so unostentatious, so truly and evangelically Christian, he stands preeminent over all others whom I know." Nor was he alone in regarding Barnas Sears as one of God's great noblemen.

One incident occurred during this college period the significance of which not even he understood until a later time. In December, 1860, he noted one night: "This evening there was a meeting for appropriate services in view of the near departure of Rev. Mr. Bixby to labor among the Shans of Burmah. Rev. Drs. Warren, Sears, Wayland and Caldwell, also Rev. Messrs. Lincoln, Bronson, Jameson and Bixby, and Deacon Bennett took part. The meeting was interesting and the venerable First Church was crowded so that many were obliged to stand. Mr. Bixby is an earnest Christian and a tried laborer. The grace of God will surely go with him." That this tried laborer should launch a new enterprise of great proportions, and when hardly under way be forced to leave it with all its difficult problems unsolved for the listening student to carry on, could not be foreseen.



### CHAPTER III.

#### **Seminary Life and Marriage.**

Newton Theological Institution had been a graduate school of theology for a quarter of a century before Josiah Cushing received the degree of B. A. Entering students in those days met a committee of professors and first satisfied the committee that they had been called into the gospel ministry. Then they might select their rooms and purchase the furniture of the students who had been the occupants during the previous school year. The room selected by Josiah Cushing had been occupied by Rev. C. H. Carpenter, who had then received appointment as a missionary to Burma. The little business transaction between these two young men was the beginning of a long period of helpful association. The proximity of the village of Newton Center to Boston, the location of the headquarters of the American Baptist Missionary Union, together with the missionary atmosphere of the school, greatly influenced the new student. His natural preference was for the cosy corner and a life of seclusion. Of course he confessed this only to his diary: "I sometimes feel an overwhelming aversion to society and wish for some sequestered hermitage by a babbling brook, under a lofty elm, in which separated from the world I might pass my hours in tranquil employments. But such is not the proper mode of serving Christ. The world is a practical place, where we are to endeavor to do good as we go jostling and jostled through it."

He aspired to become a teacher in a theological school. This he thought would give him a quiet occupation and much time for study. And as his theological course advanced he drew near to the realization of his hope. The Hebrew language was taught in Newton. Teaching the elements of this was intrusted to bright young men who showed special aptitude in it. In the year 1865 the catalogue of

the Institution shows as Assistant Instructor in Hebrew, Josiah N. Cushing. He had been a good student in college and he was a better one in the theological school. His senior year was spent as both student and tutor. As a tutor he remarked modestly of the class he taught: "The class passed a very good examination and did great credit to themselves." As a student others have remarked that in the final public examination of his class he distinguished himself to such an extent that it was called "Cushing's Examination." He was invited to remain a second year as tutor in Hebrew and did so, being also associated that year with Dr. Hackett in his revision and enlargement of Smith's Bible Dictionary. In the dictionary work it was his task to verify the numerous Scripture references, note grammatical errors and seek for mistakes in Hebrew words. Besides being mentally advantageous, it was pecuniarily remunerative and made it possible for him to pay off all the indebtednesses which he had incurred. That others thought of him as fitted for the work he originally looked forward to is made plain by the fact that after he left America he was invited by the Trustees of the Institution to become the professor of Hebrew.

His version of how he was led from the thought of a theologian's quiet retreat to the active life of a foreign missionary is given in his farewell address to the Old First Church of Providence, Sunday evening on September 30th, 1866: "Four years ago my attention was first seriously called to the question, whether my duty was to preach in my native land or among the heathen. At this time I had just entered the Theological Seminary at Newton and casually became acquainted with a brother who was to sail for Burmah in a few weeks. The unbidden and at the same time unpleasant thought arose in my mind: Is his duty my duty? The more I dwelt upon the subject the more my heart was drawn to an affirmative answer. So contrary was this to all my previous plans, so fatal to the realization of many of my hopes, that for a long time I sternly repressed



the thought as often as it arose. But God did not permit me to consign this theme to forgetfulness. As I entered upon my last year of study a classmate, a missionary among the Karens (presumably Rev. A. Bunker), entrusted to me his impressions of duty. The longing to preach the Gospel in regions beyond had seized him. The words of his ascended Master, 'Go ye into all the world and preach the Gospel to every creature,' had thrilled his soul. In the earnestness of his zeal he asked me directly if I ever thought it my duty to enter the missionary work. I was compelled to confess that the subject had given me disquiet for a long time. After this our conversations were frequent on this theme. By mutual agreement we met together once a week to pray for enlightenment in regard to our duty. Never shall I forget those evenings when in the quiet of our rooms we bowed together before the throne of Grace with earnest petitions for guidance. Those hours were hallowed hours. They were laden with divine blessing for us and their influence will endure so long as we live. As the result, after long hesitation, I offered myself as a missionary to Burmah."

Incidents occurred frequently at Newton Center which served to keep before the students the subject of foreign missions. Rev. Mr. Jewett from the Telugu Mission spoke at the Baptist Church. "He seemed unable to speak his mother tongue except with considerable difficulty. He gave much interesting intelligence in regard to the country, productions, improvements, manners and customs. But his description of the vast destitution of these human beings was enough to sadden the heart of the coldest and most unhappy Christian. Yet in the midst of these dark souls the first rays of the light of Christianity begin to shine. Behold He cometh. Let us rejoice." The farewell meeting for Mr. Carpenter was a notable one. Secretary Warren spoke. "A feeling of Christian love and devotion seemed to pervade the assembly." The heart of one man was so stirred that he offered \$500 a year for ten years to support Mr. Carpenter in his mission labor.

Edward O. Stevens was a student in the Seminary at that time. His mother visited him at Newton Center, and her very presence aroused an interest in foreign work. "Mrs. E. A. Stevens, wife of the missionary at Rangoon, was present. She impressed me very favorably. She was very ladylike and her conversation was very interesting. Shall such as her family devote themselves to missionary life and be unsupported by reinforcements? How often I ask myself, Whom hath the Lord called to visit the foreign field for life and there spread the glorious tidings of truth? How I dread and have long dreaded that inevitable personal question! Have I a call to go forth as a foreign missionary? O Lord, if thou hast called me, make me ready to take up my cross. Let thy will be done, if it be at the expense of all my plans. Amen."

Among the influences brought to bear upon the students at Newton Center at that time, the prayers of Dr. Warren, Corresponding Secretary of the Missionary Union, should be mentioned. Though weighted with so many cares he made the acquaintance of every one of the students. To such as he thought adapted to missionary life he brought up the subject frequently and sought opportunities for private prayer with them. At that time Josiah R. Goddard, now of Ningpo, China, a ward of Dr. Warren and friend of Mr. Cushing in college, as well as at Newton Seminary, decided to follow in his father's footsteps and go back to Ningpo.

Though there is no statement as to the particular time when his decision was made, it is easily surmised from facts stated. "(March 23, 1865) Last Saturday I went to Attleboro to secure the consent of my parents to my missionary views. It was given as Christian hearts should bestow it." Having the benediction of his parents he soon took steps to carry out his views. "(April 18) To-day I went before the Committee at the Missionary Rooms. I gave the briefest relation possible of my Christian experience, call to the ministry, also to the missionary work, and my doctrinal belief.

Bro. Bunker and Bro. Norris then followed me. As the final decision will not be known until this Committee shall have reported to the full Board, I do not certainly know the result. . . . . My dear parents, whom I so tenderly love, must be left. I place them in Jesus' care. My only brother, for whom I have prayed so often, I commend to my Saviour."

He was doomed to a temporary disappointment and that for an unexpected reason. A week after his appearance before the Committee he recorded: "This evening I received information from Dr. Warren of my appointment by the missionary Board. I am ready to go, but I fear I shall be detained in this country another year." When his appointment was made he learned that the Board sent married men only. He had, indeed, been engaged to an estimable young woman who preferred breaking her engagement to going as a foreign missionary. So fully convinced was he that his life must be given to foreign work that he seems never to have wavered in his course, though with great sorrow he permitted the relation to be terminated. At the age of twenty-five years he had finished his courses of study and was an appointed missionary, impatient to set out for his field of labor. Still for a time the final decision as to his going that year was not made. On June 20th the uncertainty was ended. "At length it is decided that I shall not go to Burmah this fall. I feel deeply this disappointment. Probably I shall be tutor again next term, i. e., I shall if the trustees confirm my appointment. How much more happily would I have gone to my heathen home in far off Burmah. It seems as if I could not have my lot thus changed. But it is God's will and I bend to it. Though he slay me, yet will I trust him."

Like newly appointed missionaries generally he was invited to attend the Baptist May anniversary meetings of that year (1865). They were held at St. Louis. Starting early he stopped in New York city and Philadelphia, visiting many places of interest. The sight of the great Mississippi impressed him distinctly, for he called it "The Father of Waters

and the Mother of Mud." In this great meeting of northern Baptists the newly appointed missionaries were called upon to speak, and of it he said: "We endeavored to tell the simple story of our feelings." This was for him the beginning of that period of forty years of missionary effort which ended so abruptly in St. Louis in 1905.

During the summer vacation of that year he preached frequently, as he had during all his period of theological training. Besides that he made preparation for his ordination examination which occurred in the First Church of Providence, July 7th. The council met on Friday and the ordination exercises were on the following Sunday. His testimony was that the "Council was long and tedious, resembling other councils." Sunday's experiences affected him differently. "The services of my ordination occurred this evening at the First Baptist Church, of which I am a member. To me they were deeply impressive. I cannot express the solemnity of the occasion. Dr. Granger, of the Fourth Church, was the Moderator. Rev. Heman Lincoln conducted the opening exercises of the ordination. Dr. Lamson, of Brookline, preached the sermon. President Sears offered the ordaining prayer. Dr. Caldwell, pastor of the First Church, gave the charge to the candidate, and Dr. W. S. McKenzie the right hand of fellowship.

Back to Newton Center he went and took up his work as tutor of Hebrew. The work was light and he had time to work upon the Bible Dictionary with Dr. Hackett, as well as to preach. His trips to Sheldonville for the latter purpose became quite regular. Though his work was congenial, he "looked forward with intense longing" to his field of labor among the Shans.

One point of especial interest remains to be elucidated. Let us allow Josiah Cushing to do this in his own reserved way. "In May (1866) the anniversaries of the various Baptist Societies occurred in Boston. Here I made the acquaintance of Mrs. Ingalls, returned missionary from Burmah. I became deeply attached to her and have since



cherished her friendship as a gift from above. She has had an unexpected and mysterious connection with my destiny. It was during the spring that I became acquainted with Mrs. Ellen H. Fairfield, at that time matron of the Home for Little Wanderers in Baldwin Place, (Boston). It was the predestinated work of a loving Heavenly Parent to give me the best wife that ever lived. Many a time have I since revolved the ways of Providence in my mind. How singularly and wonderfully God led me. On the 29th of August, 1866, I was married to my dear Nellie in Kingston, Mass., by Rev. Dr. Warren, assisted by Rev. Mr. Tilton. The occasion was one of deep interest. That night we went to Newport, R. I., where we remained until the next week. Tuesday, September 4th, was the day of our reception of friends at 32 Warren Avenue, Boston. The day was very stormy, yet quite a number of Boston friends made their appearance." If the remark concerning Mrs. Ingalls and the connection lead anyone to infer that Mrs. Ingalls had something to do with his meeting Mrs. Fairfield they will not be led astray.

A short sketch of the early life of Mrs. Cushing will introduce the companion who was one with him in all the purposes of his life. Ellen Howard Winsor Cushing was born of Pilgrim parentage in Kingston, Mass., August 29th, 1840. From the age of eight years she spent the school terms with her mother's sister in Boston, going home for vacations. Converted in the evangelistic meetings conducted by President Finney of Oberlin, O., in the winter of 1856-7 she united with the Old South Church, Boston, of which her aunt was a member. She began early to take delight in Sunday school work and in city missions.

In 1861 she became a teacher in the public schools of Boston and continued to teach until March, 1862, when she went to Beaufort, South Carolina. In those war days Salmon P. Chase, Secretary of the U. S. Treasury, sent out Edward L. Pierce, Esq., to investigate the industrial conditions in the sea islands of South Carolina. In these islands were many plantations where the long staple cotton,

used for thread and lace, was grown. The plantations had been deserted by their masters and the slaves who remained were both idle and destitute. This cotton was then worth \$2.50 per pound, and as it had been raised exclusively on these islands was not then cultivated at all. On investigation Mr. Pierce reported that the negroes, though not yet free, would plant and tend cotton for pay given by the U. S. Government. Thereupon societies were formed in Philadelphia, New York and Boston to select men and women to serve as superintendents of plantations and as school teachers.

Miss Ellen Howard Winsor, familiarly known to the negroes as "Miss Nellie," was given charge of Pope's plantation on St. Helena's Island and Eustis plantation on Ladies' Island. Under her direction the negroes were soon at work preparing the land for cotton. Gold and silver from "Marse Lincum's" treasury was paid them according to carefully prepared pay rolls. They soon learned that the one who did the most work received the largest pile of silver and emulation became the order of the day. Thus the problem of self-support of the negroes was worked out in miniature before the day of emancipation. The churches were opened and regular Sunday school and preaching services sustained. It was a glad day when they were permitted to go to church without a pass. On the Eustis plantation was a roomy "praise house" which was utilized as a school house. Day schools and night schools were opened. Old field hands struggled with the alphabet that they might read the Bible. The children learned very rapidly, just drank it in, so that a few acquired the alphabet in a single day.

Pope's plantation being outside of the picket guard boundary of the federal army, Miss Nellie raised a company of soldiers from the field hands and the numerous refugees and took the position of Captain, being recognized as such by the General commanding, thus securing protection for herself and people. Confederates came at night to take away the horses of the plantation, but with her effective guard she succeeded in preventing them. A spy, in the garb of

a federal naval officer, accompanied by a squad, called one day and made many inquiries. Captain Nellie becoming suspicious invited him to remain for dinner, and excusing herself telegraphed her suspicions to headquarters. Being captured thus his true character was learned and he was sent to a northern prison.

Yellow fever invaded their camp and the superintendent devoted herself to the care of the four patients day after day until she could get about no longer. For ten days she was unconscious while the fever lasted. Finally she came to consciousness and found herself in a tub of hot water being tended by "Aunt Becky," who during the time had not failed to put her in the hot bath daily.

When the sound of cannon was heard the plantation workers hastened to the town of Beaufort to meet the incoming ships, bearing the wounded from battle fields. Boarding the ships the wounds must be prepared for the coming of the over-busy surgeon and assistance rendered until all was in such order that the regular force of the hospital could care for the wounded, when they returned to the plantation. Sad days, full of the horrors of war, were they.

In May, 1863, Miss Winsor was married to J. M. Fairfield, a superintendent of plantations. January 1st, 1865, while returning from New York to Beaufort, the ship on which he took passage was wrecked and went down off Cape Hatteras, N. C. Only one seaman was rescued to tell the story.

In April of that year Mrs. Fairfield took charge of a new charity in Boston, "The Home for Little Wanderers." The building of the Baldwin Place Church had been remodelled to accommodate a large family of little waifs picked up in the city, besides orphans and some whose parents could not care for them.

From a child she was greatly interested in foreign missions. Her mother's parents built their home next to the house owned and occupied by the parents of Adoniram Judson.

This home he left to sail for India. Her mother was eight years old when Mr. Judson said good-bye to his parents to undertake a then almost unheard of enterprise. The event made the child deeply interested in missions and she transmitted this interest to her daughter.



## CHAPTER IV.

### *Introduction to his Life Work.*

The last month in America was spent in farewell visits, and meetings at Providence, Bristol, Kingston, Boston, etc. "On Wednesday, October 24th, [1866] we sailed from Boston in the 'Bennington.' It was a sad, yet joyful day. Our near relatives came to Boston the night before. We had a cheerful evening at Aunt Howard's. On shipboard in the morning we found a large number of friends from the First Baptist Church in Providence, most of the students from Newton, very many Boston friends and, of course, many strangers. The farewell services were participated in by several clergymen. Dr. Jeffery, of Philadelphia, made an address. Mr. Girdwood and Dr. Mills offered prayer. Brief addresses were made by Stoddard, Comfort and myself. Among the hymns sung was, 'Yes, my native land, I love thee' by Dr. Smith of Newton. After services at 12 o'clock, we loosed from the wharf, friends remaining until the vessel was hidden by intervening wharves."

A tug towed the sailing vessel out of the harbor, and by nightfall all had sought their cabins in a state of great discomfort. For more than a week they continued in this state and then a more endurable condition arose. The ladies of the party were much the more susceptible to the influence of the waves, but even Missionary Cushing spent many whole days in his bunk. There were more calms than storms on the sea. Some storms raged in the breasts of the passengers when they were well enough to enjoy good food. Their suffering from the lack of suitable food was distressing at times. Besides this constant aggravation for more than four months, they were at times ill because of the diet. Notwithstanding the irritating and even alarming situation Mr. Cushing gave an extended account of it in the form of a rhyming pleasantry. In a soberer mood he noted: "It



was a great mistake that the Treasurer ever let us sail without insisting upon seeing the bill of fare. Our Captain, having an interest in the ship, has contrived to have things in a very advantageous way for himself."

The missionary party consisted of three missionaries with their wives and two single ladies. The single ladies were Miss Gage and Miss Collins, the former anticipating work with her sister, Mrs. Bixby, in the Shan Mission in Toungoo; and the latter as the betrothed wife of Rev. J. L. Douglass of Bassein, Burma, was on her way to join him. The missionaries were Rev. I. J. Stoddard, who was returning to his field in Assam after a furlough, Rev. M. B. Comfort who had been designated to Assam, and Rev. J. N. Cushing.

There seems to have been no lack of occupation on the voyage, so far as the Cushings were concerned at any rate. When well, Mr. Cushing read on the average one large book each day. Sometimes it was two small books. He had a large supply of books on travel, history and missions. Nor did he stop with these. "The Captain has lent me 'Bowditch's Navigator' so that I am busily engaged upon it. I studied Trigonometry and Navigation when I was in College. I find the principles returning readily to my mind. I hope to master the general theory and practice of navigation so that in an emergency I should not be utterly ignorant. In land travels among the jungles it might be very useful to find my latitude and longitude occasionally. At any rate I want to know all that I can of every science. Knowledge does not injure any one, though many act as if they thought it did." In that frame of mind it surely was a pleasure for him to write: "Nellie, as an experiment and employment, has begun the study of Greek. Thus far she has got on bravely."

The "Bennington" was to put in at Madras and lie there for a few days before proceeding to Calcutta. They had been out of sight of land for as long as seventy-seven days at a time, so they were glad to see even the uninviting shore at Madras. A pleasant surprise awaited those who

were bound for Burma. They had hardly anchored before Rev. J. L. Douglass came on board and claimed his bride, Miss Collins. He had arrived from Burma just in time to intercept them and greatly shorten their journey. The steamer "Madras" was to go almost directly to Rangoon three days later. With haste they applied for permission to transfer their baggage to the "Madras." Having gained this they returned to the "Bennington" to pack their trunks. On the following morning (Saturday) Mr. Douglass and Miss Collins were married, on the ship. The missionary party for Burma went on shore and took quarters at the North Beach Hotel where they greatly enjoyed the change from the four months of wearisome sea travel.

As the steamer "Madras" began to plow its way eastward calms were not so much to be dreaded, and a week was sufficient for the trip from Madras to Rangoon via Coconada. It was high noon on March 11, 1867, when they reached Rangoon. "Though it was low tide the steamer succeeded in passing the bar, just grazing the bottom. If she had not done this we should have been detained until towards evening. Rangoon presents a fine appearance as the steamer approaches it. Shway Da Gong Pagoda looms up above everything, the monument of heathen blindness and idolatry. After we anchored Brethren Brayton, Bixby, Rose and Dr. Stevens came on board and welcomed us to heathendom."

Under the guidance of the energetic Dr. Bixby, and with their great life work urging them onward, Mr. and Mrs. Cushing put just one week between that almost endless tossing of the sea and the languid and monotonous passage of a small river boat through a low lying and arid plain at the most heated season of a tropical climate. With all its rush of business it was a time of sight-seeing and refreshment with friends. Shwe Dagon and the Glass Pagoda were seen. The mission work of Rangoon was also observed and much information concerning their own field of labor was earnestly sought. Then they dropped down the Rangoon river to Syriam and began poling up the Pegu river. The

200 miles to Toungoo must be accomplished not by steam nor sails nor even oars, but bamboo poles were thrust into the mud, and the Burman propeller standing in the boat with this purchase pushed the boat on in the desired direction. Difficulties and dangers began early. The boatmen wished to delay the start that they might attend the feast that was in progress. For a time two of them failed to appear, but Dr. Bixby was resolute and getting into the boat ordered the headman to put off. The delinquents came up hurriedly and all went well until morning when they again attempted to delay for the feast. Being carefully watched no one got away and the slow movement was kept up. In the Pegu and later in the Sittang river their small boat was in danger from the incoming tide. "When the rising tide succeeds in overcoming the current of the river it rushes in like an immense wave. This is very dangerous to boats caught in the river. The safest method of avoiding it is to run into some creek or get into some protected bend of the river." (March 20) "We awaited the bore on the Sittang River in the creek through which we came from the Pegu River. It was a magnificent sight to see the bore as it rushed up the Sittang, a raging mass of water."

The only item of interest in the long journey was a few hours spent with Mr. Harris at Shwegyin, where he was

---

NOTE. "The bore in the Sittang is of the most formidable kind, and such that even steamers will not face it, and boats are therefore obliged to remain in the creeks or canal till the tide wave has passed. It is on record that some years ago when half a wing of a Native Infantry regiment was passing through the canal, the officers, confident that the refusal of the boatmen to go on into the river was merely an idle pretext, compelled them to proceed, the result being that all the boats were wrecked and almost all the sepoys were drowned." (*Indian Church Gazette*, 1873, p. 15f.) "The silting up of the Gulf of Martaban, into which the Sittang River empties, is the probable cause of the disappearance of the formidable bore. The river has lately been bridged for the Rangoon-Martaban Railway at a place where such work would have been impossible forty years ago." (*F. D. Phinney*, 1910.)



living alone. The heat compelled idleness and even the picturesque scenes grew so familiar that in the monotonous tedium they were forced to reflection most ungrateful to them at that time, for they had not yet received the first letter from the dear ones in America.

After twenty days they arrived at Tan-ta-bin. It was one o'clock in the morning and to gain time they were to go the last six miles by road. Ponies were awaiting them. Ere morning dawned they had reached their home in Toungoo. The Shan house was one of the newer and better ones. It had six rooms, being occupied by two families and a single lady, all the Shan missionaries.

Toungoo was even then (1867) the center of extensive missionary operations. Dr. Francis Mason with Rev. Daniel Whitaker and Sau Quala had planted, Rev. E. B. Cross and Rev. A. Bunker were watering. Scores of Karen churches were located in the surrounding hills. Further, Toungoo was an English military post, since it was near the line between the British and Burmese territories. Dr. Bixby had chosen it as the headquarters for the Shan Mission, because the Shans in seeking relief from the oppression to which the Burmans subjected them in their own territory had begun to come into the English possessions in large numbers. This "getting at" the Shans had long been a difficult matter. In the early days of Burman missions, when there were more missionaries in Moulmein than the field seemed to warrant, Nathan Brown and his noble wife were selected to work among the Shans, a few of whom wandered into that vicinity from their more northern home. Nathan Brown got a Shan teacher and made some advance in acquiring the language and then on the advice of, or from the information gleaned from British officials, went to Assam and settled down among the Kamti. The Kamti tribe is closely related to the Shan, but it was small and the Assamese proved a far more hopeful and important people in that vicinity and thus became the recipients of the missionaries' labors. Similarly Dr. Bixby was first located in Moulmein as a

Burman missionary and was transferred to Shan work. To get into Shanland seemed impossible and so he settled down at Toungoo, about which numerous Shan villages had sprung up. The policy of Dr. Bixby in regard to Shan work had decided itself, and on February 10, 1868, he wrote to the Executive Committee setting forth his views in the matter, which, however, his failing health made it impossible to carry out. This being written nearly a year after Mr. and Mrs. Cushing reached Toungoo and just when Mr. Cushing returned from his tour in Shanland with Rev. A. T. Rose, D. D., was doubtless expected to influence the mode of procedure for the future. Important as the outline of the efforts of this brave and effective pioneer, it is worthy of being quoted entire :

“We are not without work and the most promising work, work too, every stroke of which will tell on the evangelization of the Shan country. Why need we hurry on? Why not evangelize as we go? God is never in a hurry.”

“I found on coming hither (Toungoo), a large Burman population for whom nothing had been done. I was able to speak their language, having been a missionary to the Talings and Burmans in Moulmain years before. I felt myself a debtor to the Burmans as well as to the Shans, and resolved to do what I could for them. As I had opportunity I preached to them, and I sought opportunities. God smiled upon the work; souls were converted, twenty were baptized; four became preachers; two sleep on their sheaves; two still reap in the great harvest field where richer harvests await the ingathering. When I consider how hard it is for a Burman to put on Christ before the heathen, it is a matter of grateful surprise that so many have put on the badge of discipleship, and that so many have become heralds of the cross of Christ. Had I confined myself wholly to Burmans and twenty only been saved and four trained and successful preachers raised up, who would have thought the missionary had failed to be effective?”

“Labors for the English.—Furthermore, I found here

an English speaking community, some of whom held offices of trust and exerted great influence over the tribes whom we are here to save ; and yet so far as a pure gospel is concerned they are almost as hopeless as the heathen themselves. Remembering the great commission, 'Preach the gospel to every creature,' and relying on the great promise, 'I am with you alway,' I opened at once a meeting for them, and kept it up for six years alone. It was sometimes heavy on my hands, but the sheaves were heavy too. Besides comforting believers and building up ourselves in the truth, some souls were converted ; thirteen were baptized ; some left the station with the new hearts without baptism. We have always had a praying band, sometimes twenty or more, who rallied around us, and held up our hearts and hands in this great fight with heathenism."

"Summary of Labors and Results.—"I have travelled for preaching, and mainly in one direction, and that the nearest route to the Shan country, one sixth of the whole time of my residence in Toungoo ; that is, I have lived in the saddle one year in six,—the results of which eternity alone will reveal."

"I found a belt of country between Toungoo and the Shan country, hitherto unexplored and wholly unoccupied, inhabited by savages who lived only by fighting, the terror of the country on both sides. It was necessary to tame them and make them our friends, before we could go back and forth with safety. The gospel is the only power that can tame such savages, and I began at once to apply it, never dreaming for a moment that anybody but Satan would question my right to do so, or try to hinder me. I had many proofs that the Lord was with me. He gave me favor with the people, even the greatest savages among them. I was able to settle their difficulties, heal their divisions, stop their fightings to a considerable extent. There are some who still continue to fight, but peace is gaining ground every dry season."

"I preached the gospel all the way from Toungoo to the district of Mobyae, again and again, coming and going,

and churches have sprung up as a result. There are five churches organized, one in town, the others at way-stations, reaching eighty miles from Toungoo, and other interests are started where churches will yet live and grow."

"While I have baptized in town sixty-three souls, on the mountains I have baptized 120, and still there are candidates. Ten assistants are now living and are at work in as many languages. (They preach in the local language where they live, but teach only in Burmese). If I am properly supported, it will not be long before the various and long divided tribes will be united in one Lord, one faith and one language, and, if I am not greatly mistaken they will become a mighty evangelizing force in the Shan country."

Such then was the condition of the Shan Mission upon the arrival of Mr. and Mrs. Cushing. It had prospered greatly during its short history, yet the efforts had been directed first toward the Burmans, secondarily toward the English population, and finally toward several heterogeneous tribes in the direction of the Shan country. The native language that was used was the Burmese, except that the native preachers when preaching to these different tribes spoke in the language of the tribe, though they taught in the Burmese. How the new missionaries worked out the problems will appear.

Sixteen days passed in Toungoo before the note could be written,—“Took dinner on our own verandah, under our own vine and fig tree. How pleasant!” (Mrs. C’s. Diary). It was with difficulty that a Shan teacher was found, but he had been with them a week before they began housekeeping. Mouno Noo knew very little Burmese and so could not instruct them through the Burmese helps that were available. The Missionary Union’s annual report for 1868 gives in some detail the process by which they began their language work. “Mr. and Mrs. Cushing had a very difficult and trying task before them in the acquisition of the language. Instead of approaching it through the medium of the Burmese,



as others strongly urged them to do, they determined to make a direct onset upon the Shan language and by dint of patience and persistent industry find their way into its hidden treasures,—a proceeding which time fully justified. Without grammar, without dictionary, with nothing but their own eyes, ears, and tongues, aided by the eyes, ears and tongues of native teachers, they went to work, and by adding sign to sign and sound to sound moved slowly but surely towards their destination. At the end of six months they could see that progress had been made; at the end of a year they had advanced so far that they were sure of complete success.”

“As the Shans had a literature of their own it did not devolve upon them to invent written characters to indicate the sounds. The Shans obtained their alphabet from the Burmese, some of their letters being identical in form with the Burmese letters. Like the Burmese characters they are mainly circular. One native tradition affirms that after the establishment of Buddhism in the Shan country, a Shan priest came down to Burma, devised the present alphabet and translated some of the sacred books into Shan. Even the names of some of the characters used in writing were adopted without translation.” (*Shan Grammar, page 6.*)



## CHAPTER V.

### Obtaining a Royal Order from the King of Burma.

It was April 1st, 1867 when they reached Toungoo, and in November of the same year Mr. Cushing, accompanied by Dr. Rose, who was a missionary to the Burmans, undertook a journey of exploration into the Shan country. "The object was two-fold, viz., to seek a new base of operations for this [Shan] mission and to test the practicability of establishing at the capital of Burma Proper [Upper Burma] a station for the Burmans." (*Fifty-fourth Annual Report, 1868.*) This season was chosen for travel necessarily because it is the dry season, and to have delayed for greater preparation would have been to wait another year. Mr. Cushing went to Rangoon by the tedious Sittang river route and was there joined by Dr. Rose. Fortunately the steamboat on which they took passage to Mandalay had other most congenial passengers. Mr. Hough, the mission printer who had been associated with Dr. Judson, then an aged man, and Mrs. Bennett alike known in mission annals, were guests of Mr. McCall, a timber merchant who was on business and must meet the king at Mandalay. Mr. McCall was accompanied by his wife. The steamer anchored at evening and did not travel on Sunday. One night brought the party near Henzada. They sought the mission houses and spent the evening with "the Douglasses and Smiths." At Prome again they received a cordial welcome from brethren Simons and Stevens. Missionaries did not live at Thayetmyo, but the party was there for Sunday and preached to the band of Baptist soldiers (a number of whom had been baptized by the Prome missionaries) at seven p.m., since dissenters were forbidden to hold any meeting earlier in the day. The oil wells of Ye-nan-kyaung were visited. About two hundred wells had then been dug and the oil business was all a royal monopoly. The demand of King Mindon was for

50,000 viss, or about 75 tons, monthly, at the rate of a rupee and a half a hundred viss, or about \$3 per ton. Next Pagan, the ruined former capital, was visited. Mr. Cushing in describing this said: "The ruins are eight miles long and two miles wide. The number of ruined temples is probably over a thousand. The ruins of the walls and ancient moat are visible. The first temple that I visited was the Ananda, the most beautiful in this collection of shrines. It lies outside the ancient city wall. Passing through the ruined gateway of the city, which bears the traces of great architectural skill, and between two stone pillars covered with inscriptions, we arrive at the main entrance of the Ananda. Elaborately ornamented kyoungs occupied the left of the entrance. The carving was very rich and the patterns varied. Near by was a brick kyoung whose interior was frescoed with scenes in the life of Gaudama. Beyond the kyoung, the entrance was through a succession of ornamented teak buildings. The temple is in the form of a Greek cross. It rises two stories with ornate windows. Above these are several successive terraces, crowned by a dome-like spire which is richly adorned. The fretwork is exceedingly rich. The greatest height of the building is 160 feet. There are four grand entrances, opposite each of which stands a colossal idol near the centre of the building. These images are thirty feet high, and represent four Buddhs, of whom Gaudama appeared last. A railing runs in front of each of these idols. A window, skillfully placed out of sight in the immense arch above, throws light upon the head of the image, making a kind of halo. Around these images two concentric and lofty corridors run, which contain hundreds of images of Gaudama, in the various acts of his life. There is no other structure in Burmah which equals this in architectural beauty."

"I went next to the Thapinyu, or 'Omniscient.' This also is a fine structure, unique in its style, and showing the skill and wealth of its builders. It rises to the height of 201 feet. It is a square, and rises two stories before any change takes place in its form. It then contracts two



or three times, having small, highly ornamented roofs. Again it springs aloft perpendicularly fifty feet, when it again contracts by several roofs, and is surmounted by the inevitable pyramidal pagoda. A platform a few feet wide encircles the second story, and allows the visitor to pass around and view the prospect. But the finest view is seen from the broader platform near the top of the lofty building, just before it receives the small ornamental roofs and pyramid. Here the eye can range over a landscape, north, east and south, of great beauty and variety, not the least attractive feature being the hundreds of ruined temples which crowd the plain below. The upper story is hollow, and a colossal Gaudama sits directly under the dome. On the ground floor of the building and in several stories are corridors which lead entirely around the building. The ascent to the upper stories of the Thapinyu is almost entirely in the interior of the building, and consists of narrow stairways arched overhead, but only high enough for a person to go up in a crouching posture. The Thapinyu is situated just within the ancient city walls."

"From the Thapinyu we went to the Gaudapalin, or Throne of Gaudama. This is somewhat similar to the Thapinyu in its external appearance. The interior, however, lacks the roomy arrangement of that temple. These three temples are the only ones kept in repair, among the multitudes here. I had no time to visit others. The Dhamayanghyee, the largest temple, was too distant for my limited time. It is partially in ruins, having been greatly injured by an earthquake."

"A population of great wealth and skill must once have inhabited this city. No ruins like these are the remains of a sparse, poor and ignorant people. But the past holds their history in its depths, and will never reveal it until the great day of accounts. These spacious temples were probably built between A. D. 1000 and 1200. During the centuries that have since rolled away, tens of thousands have gone down to death, worshipping these magnificent

shrines. Now the sound of busy life is hushed, and the silence of this city of the past is broken only by the voice of the pilgrim who comes to bow before the altars of his ancestors." (*Journal of Mr. Cushing, Miss. Mag., 1868, p. 336.*)

"On the morning of Thursday, December 19th, the hills of Sagain rose in the distance and presented a beautiful appearance. Soon the Kaung-hmu-dau pagoda appeared. It is a solid, bell shaped mass of brick, erected by some king who wished to obtain great merit. On the right the Shan mountains were distinctly visible, filling my heart with unutterable longings to reach and benefit the people beyond them. As we went around the bend of the river, Ava appeared on one side and Sagain on the other. The scenery was beautiful, picturesque and varied. Old Ava is covered with noble trees, among which ruined pagodas rise on every hand. Its situation is excellent for trade, but the dark-minded policy of the last king of Burmah has made it a deserted city. Sagain on the opposite bank is embedded in groves of magnificent tamarind trees. Back of the city are the justly celebrated hills of Sagain, crowned with numberless pagodas. The hills are quite barren; but along the strip of land which skirts the river, the foliage is very dense. How familiar these scenes were to the Judsons. Here at Ava, Judson was thrown into prison. Through its streets his heroic wife often went with weary body and sorrowful heart to beg his release or some alleviation of his suffering. The place occupied by their house has been swept away by the river. But the hills are the same, and the ancient city remains."

On Thursday, December 19, the steamer arrived at Mandalay. On the following morning they entered the city. "Early this morning four of us started over the paddy fields for the city, which is three miles from the river. We arrived at the British Residence, and were cordially received by Capt. Sladen, the British Resident. Towards evening we sent our goods to the Residency. On the way they were inspected by the Customs officer. The Customs establishment is unique in itself. Instead of a Custom House, a small shed is erected

near where the steamer lands. Here between certain hours, the Koonwoon comes with his golden umbrella, accompanied by several poongyees and grandees. His ponies are gaudily caparisoned. Among the trappings is a saddle with large gilded flaps, nearly a yard in diameter. The ponies looked as if they could hardly carry their burdens. We easily secured passes for our boxes, after one with books and one with canned provisions had been opened. The officers had no idea of canned meats and were at a loss to understand about them. The passes were written with a style on palm leaf, as is everything official in this country."

"Description of Mandalay. The city proper is a square, surrounded by lofty brick walls and a moat. There are three gates on each side. Over each gate rises a spire of terraced roofs which are richly gilded. At regular intervals there are bastions, also surmounted by the gilded spire. The streets of the city are broad, and cross each other at right angles. They are in a very good condition and are kept tolerably clean. At the entrance of each gate is a lofty post, painted with vermillion, and having a gilded inscription, stating the year in which the gate was set up. Within the city we found no houses remarkable for beauty or costliness. There were a few brick buildings, but the houses are mostly of bamboo, and inferior to those found in British Burmah. This is one cause of the destructive fires which almost destroy the city every few years. Outside of the wall and moat, on the west and south sides of the city, are large suburbs, which contain a population equal to that of the city proper. In the west suburb are large numbers of Poonahs, men of Hindu descent. They are the weavers of the capital, and are noted for the beautiful silk fabrics which they manufacture. I saw several patterns which had more than eighty stripes that ran in wavy lines. Many colors entered into them and were beautifully combined. These people are not Buddhists. They follow the faith of their ancestors, and are attached to Krishna and the other deities of the Hindu mythology. In the southern

suburbs great numbers of Chinese reside. They form the most enterprising part of the population, and are extensively engaged in trade."

"During my morning walk I met a Shan caravan of several hundred bullocks. The men were not at all inclined to be communicative. Many indeed would not answer at all. The jealousy of the Burmans would fasten upon them were they seen communicating with white persons to any great extent. Since the Mengoon Menthā's career began, they have been looked upon with a very watchful eye. The system of espionage in this city is very perfect. I doubt if anything important occurs that is not reported at the palace. The movements of foreigners especially are watched. To an American, accustomed to the freedom of his native land, this is very irksome."

"This afternoon (December 24) I went to Mandalay hill, which lies north of the city. A most beautiful prospect rewards one for the toilsome ascent. Leaving the Residency I passed through the city by the palace enclosure, out of the northeast gate. On the east of the city is the residence of the Thathana-paing, or patriarch of the poonghyees. It is richly gilded from the foundation to the top of every spire. The main spire was a mass of glowing effulgence in the rays of the descending sun. Near the base of the hill were several other kyoungs and zayats entirely covered with gilding, and presenting a most costly and magnificent spectacle. A long and toilsome ascent over broken steps brings us to the beautiful thien built by the late heir-apparent, who was murdered during the last rebellion. It is entirely covered with gold leaf within and without. A large statue of Gaudama stands in the center of the building, with a person kneeling beside him. The kneeling person represents the king, asking where he shall put his palace, and Gaudama is in the act of pointing to the site of the present palace of the king. This building is upon a spur of the hill which furnishes the finest prospect. Back of this spur the hill rises higher, but the view is more restrict-



ed. Before the spectator a vast extent of the country is spread out. There lies the city four square, with its regular broad streets and its dark roofed houses. Within the city is the palace enclosure, whence rises the gilded spire that covers the royal throne. At the foot of the hill are the golden monasteries and buildings. To the east of them is the Kuthodau, a splendid collection of pagodas, the work of the present king. Near it is the place where the summer palace stood, at which the first acts of the late rebellion took place. West lies a vast plain dotted with villages. Through it the broad Irrawadi rolls with many a graceful curve and pretty island. East are the paddy fields of the king, stretching far away to the base of the Shan mountains. In the distance are Amarapura, with its many pagoda spires, now a city of the past, and Aungpenla, where Judson dragged out six months of suffering. Everything combines to render the prospect one of the most lovely that I ever beheld."

"Marble Image and Merit Pagodas,—December 30. Early this morning I visited the large marble image which the present king (Mindon Min) caused to be made. It is twenty feet wide at the base and about twenty-five feet high. One of the fingers was a yard long. The image is in a sitting posture, and is a solid block of marble. It must have been a herculean task to bring it from the quarries and put it in position."

"I then proceeded to the Kuthodau, or royal merit pagodas. In the centre is a large white pagoda. On four sides, arranged in four concentric squares, are smaller pagodas, having a large chamber in the lower part, instead of being solid. In each of these chambers is a marble slab, inscribed on both sides. The slabs are four feet high and two wide. The number of these pagodas is about four hundred, and on the slabs which they contain, the Pali of the entire Betagat has been inscribed. (When counted the number is found to be nearly 900). The labor and expense can hardly be imagined. The king must have freely lavished his treasure upon it. It is one of the most interesting objects around

Mandalay. We wish not that our Scriptures be engraved upon costly stones, but engraved upon the hearts of men, that their influence may mold and fashion the inner life."

"Audience with the King,—December 27. About noon, in company with the English Resident, we went to the palace. It stands within a large square enclosure in the north-east part of the city. The enclosure is surrounded by a palisade of noble teak posts. Entering the great red gate on the south side, we passed for about ten feet between guards to a second gate in the brick wall which surrounds the palace grounds, just inside the stockade. Beyond this gate are spacious grounds. On the right hand are the magazine, the square tower containing a tooth of Gaudama, the bell tower where the hours are struck alternately on a bell and drum, and the mint. On the left hand rise the palace buildings, covered with gold and presenting a brilliant appearance. Passing through a gate in another brick wall, we enter the real palace grounds. Immediately in front of this gate towers the lofty spire over the royal throne. Steps lead up to the throne-room. Before them are closed gilded gates, with cannon on either side. The king alone has the right to ascend these steps. The floor of the throne-room is a kind of rough cement or hardened earth. Here the king gives audience to foreign ambassadors, when they pay court to the Golden Foot. They are obliged to sit on this earthen floor, in token of the inferiority of other rulers to his Burman majesty. This is one of the specially ridiculous and arrogant assumptions of the Burmese government. The throne, or palin, contracts as it rises from the floor and then expands again. It is richly gilded as is all the room. Back of the throne are gilded doors of open-work, through which the king comes when he takes his seat upon the throne. On either side is an imitation of the hare and the peacock. There are also large white umbrellas, the symbol of royalty."

"We were received in the third room back of the throne-room. On one side of the room the floor was raised about a foot. A large carpet occupied the centre of the raised floor.

On this was a large crimson velvet cushion edged with yellow and a pillow of the same material. Near by stood the golden henza studded with gems. No carpet or mat covered the rest of the floor. Above and on every side were gilded walls and pillars; but the floor was of rough teak plank. On this we were obliged to sit. While we were waiting, persons brought in the gold spittoon, the gold betel box, and other utensils needed by approaching majesty. Soldiers with swords in gilt scabbards ranged themselves to the right of the place where the king would sit. Atwenwoons and others sat on the left. We occupied a place near the middle of the apartment, though between the two central lines of posts no one is allowed to sit, except a person of very great rank or a prince of the blood. Soon the gilded doors opened and the king entered. He threw himself gracefully upon his cushion and scanned us through a pair of binoculars. The king is a portly man. His manners are very pleasing and dignified. His face wears a sensual look, while his forehead retreats, a characteristic of the race of Alompra. He wore a white jacket, a beautiful peso (skirt) woven in wavy lines, and a plain white muslin head-dress. In his ears were cylinders of gold, set with a magnificent ruby in the middle, and encircled by flashing diamonds."

"The interview with the king was brief, and brought to an abrupt termination. A messenger suddenly entered and announced that a fire had broken out in the bazaar. The king immediately arose and withdrew into the inner apartments of the palace. Fear undoubtedly actuated him, for the late insurrection began in a similar manner. The palace gates were barred and there was no way of egress, much as we might have liked it in case of dangerous circumstances. From a verandah near by we could see the dark cloud of smoke rise and float over the palace, but the lofty walls precluded further view. When the fire subsided the king sent to say that he should not appear again, and gave permission to us to walk in the royal gardens. These are very beautiful, though the trees are unusually crowded. The



grass is carefully removed from under them. At intervals, large nicely bricked trenches occur, which contain water for irrigation. Summer houses were numerous, and in one portion of the gardens we saw imitations of hills made of lime and brick, with artificial caves in them. The utmost care has been used to obtain and plant almost every kind of tree that Burmah affords, and also some from foreign lands."

In the interview with the king, Capt. Sladen, the British Resident, was the chief speaker. After Mindon Min had looked the party over through his binoculars he inquired who Dr. Rose and Mr. Cushing were. Mr. McCall then engaged him in conversation about business matters for a time. Afterward Capt. Sladen presented the request of the missionaries for permission and a royal order to travel in Shanland and distribute their religious tracts. This matter had only been presented when the messenger announced the fire. Hence it was necessary to wait for the royal order until a later date. When it was given the missionaries arranged for passage to Bhamo that they might begin their investigations there. The British government was also arranging to dispatch a party to Bhamo and the Resident did not wish the missionaries to reach Bhamo first, so opposed their going in that direction until after the government party had gone. They determined on this account to proceed to the Shan state of Theinni which lay more directly east of Mandalay.



## CHAPTER VI.

### Entrance into Shanland.

Though the Mindon Min had granted a royal order permitting the missionaries to preach Christianity in his realm, he was known to be an ardent Buddhist and was supposed to be temporising. A few years before, when Dr. Kincaid was a missionary at Ava, Mindon Min's father, Tharrawaddy, then on the throne, told Dr. Kincaid that if the people continued to visit him he would crucify a few of them before his door. While encouraged by receiving the royal order the missionaries knew the Burman government could no more be relied upon than a spoiled child.

In going to the Shan States from Mandalay they hoped at first to go in the company of traders. At one time a flourishing trade was carried on by the Shans who brought ponies, tea, etc., to Mandalay. That trade had greatly declined, for the king obliged the traders to sell their goods at prices which he fixed and which were low. The Shan traders in Mandalay objected to talking with white people since they were so closely watched by the king and suspected if seen in their company. So the missionaries bought their own ponies and securing three men besides the four Christians who were with them, they started toward Theinni, which is about two hundred miles to the northeast.

On the second day's march the little party began to climb the hills and on the third day they reached the border of Shanland. It was January, and when they ascended the plateau their thermometer registered forty-one degrees (Fahrenheit), or fourteen degrees lower than it falls in lower Burma. At sunrise the fields were covered with a white frost. In six days they arrived at Kautek (Go-teik) Gorge. They descended from the village of Goteik to the river Kertket. Describing the surroundings Mr. Cushing wrote: "Be-

fore us rose a perpendicular precipice fifteen hundred feet high. The white cliffs stood out above the threatening waters of the gorge. The scenery could not fail to move the heart. The foaming torrent, the mighty precipice, the noble trees, the dense foliage, spoke of their mighty Author in clearest language. God, the Creator, was revealing himself."

"In one place only can this rocky precipice be ascended. Here the road wound up the side, turning and twisting over the great rocks like a mighty serpent. Every advance made the abyss yawning beneath us more fearful. It is one of those wild places in nature which, once seen, dwells in the mind. Over this road all the Shan and Chinese caravans which come to Theebo (Thi-baw), Theinee (Thein-ni) and Yunnan are obliged to pass." (*Miss. Mag.*, 1868, p. 368.)

Ten days out they reached Thibaw, or Hsipaw. It showed many evidences of former glory. Their approach was over a long brick causeway which, though in a ruinous state, testified to its past. At the yondaw, or royal court house, they were ordered to take off their shoes before entering. Declining to do this they were at last admitted without doing it. The royal order was read by the chief amat, or chief secretary of the Sawbwa. Since this gave them permission to preach their religion, the first question asked by the rulers was, "What is your religion?" Then, as the officials knew Burmese, Dr. Rose explained Christianity to them. The chief amat was courtesy itself. He visited the missionaries in their zayat and then invited them to his house where he treated them to oranges, Chinese walnuts and pickled tea.

They called upon the Sawbwa and found a young man of twenty-four, of pleasing countenance. His palace had a frame of wood, but the sides and floors were bamboo. An elevated platform covered with carpet and having gilded chairs and a gilded couch suggested royalty, but in the interview the Sawbwa took a chair on the same floor as the missionaries.

Thibaw, though small in territory, was quite populous, while Theinni, which is larger, was thinly populated. Fifteen days out from Mandalay brought them as far as Lah-shyo,

(La-shio). Here the chief amat of Theinni awaited the coming of his Sawbwa who had been in Mandalay. The missionaries were advised not to go on to Theinni until they could go in company with the Sawbwa, for the march of two days was through a region infested with the wild and marauding Kachins. Lashio itself was composed of several small villages located upon as many hilltops.

Before the missionaries had left Mandalay they met the Sawbwa of Theinni, who had recently been established in his rule. The second day out from Lashio the "road was very mountainous and beautiful. Soon after starting we began to meet men of the Tsaubwa's party. At length we met the first body, men on ponies, men afoot, men with spears, men with guns, men with knives, men with luggage, women and children, the most heterogeneous collection of people that can be imagined. In all they numbered about a thousand. About two miles further on we met the Tsaubwa and his guard. A gong preceded the troop, announcing the Tsaubwa's approach. Quite a train of men passed along, when an elephant appeared on which the Tsaubwa sat in a gilded howdah. A man squatted behind, holding a golden umbrella over him. We were sitting upon our ponies by the roadside when the Tsaubwa approached. He immediately recognized us and caused the elephant to be stopped. He gave us a cordial invitation to return and go to Theinne city. When this was shown to be impossible he invited us to visit him at some future time."

In going from the state of Maing Tung to that of Maing Kaing they saw many burned and desolated villages, which resulted from a feud between these two states. A party of guards challenged them, but permitted them to proceed. The remains of three walled cities were also seen, the inhabitants of which had all disappeared. Maing Kaing was the home of their Shan preacher, MOUNG SAING, and he soon pointed out to them a brazen image of Gaudama which he and his brothers had erected. It was bazaar day and the people flocked along the roads bringing produce to sell.

In the evening the party called upon the Sawbwa. His clothing was soiled and torn and his face showed marks of excess. He could not even speak Burmese, so his old townsman, MOUNG SAING, preached to him in Shan. He saw Mr. Cushing's pistol and wished it very much, finally giving a good pony for it. The need of firearms by the missionaries had been simply to ward off wild beasts, for the people, though often hostile to each other, treated religious teachers with great respect and had never sought to harm them.

Three days further on they reached the city of Le-gya. "It was formerly a city of great importance. Everywhere the traces of its former greatness are visible. Ruined brick walls and the remains of ornamental as well as useful public works are scattered here and there. The Tsaubwa's residence had been burned. It was surrounded by a large brick wall, which still remains. The houses are scattered here and there among the ruins. Large intervals exist which were formerly covered with human habitations."

Approaching Monè (Mong-nai), two days later another long stage was travelled. Near to Mongnai they found a brick causeway, half a mile long, leading into the city. This was the largest of the Shan cities. At one time it is said to have contained 10,000 houses, but at that time the number was only 2,000. "It contains large numbers of pagodas and kyongs. At present there are a large number of Burman soldiers stationed here. There is a striking resemblance between many things here and at Mandalay which we do not see in other Shan cities, so thoroughly has it been under Burman influence. The Tsaubwa of Monè takes precedence of all other Tsaubwas. His palace has a spire over the throne, resembling the king's at Mandalay, which is not allowed to the Tsaubwa of any other province."

The aged Sawbwa of Mongnai was ill with fever and so the missionaries did not visit him. His two sons lived near and possessed the title of Sawbwa and performed some of the duties of the office. The elder one received them in



a very agreeable manner and they conversed with him for a long time about religion. The Sawbwas and the Burmese wun-dauk all received Christian literature.

The day following their entrance was a Buddhist worship day, and hence the people were all at the pagodas. So the missionaries ascended Elephant Mountain, on the adornment of which the Sawbwas had spent their treasure. A long causeway led up the hill. "From the top of the hill the view is beautiful. Monè lay before us in its varied beauty of hill and dale. The city stands on several hills which rise gently from the undulating plain. Distant mountains bound this plain on every side. In the center of the city rose the graceful spire of the Tsaubwa's palace. All the little eminences were crowned with pagodas. In places the dense foliage concealed the native houses. The large number of trees in the city make it prettier and more attractive than most native cities. Monè might be a paradise under a better government. The rule of the oppressor rests heavily upon it, and the people are weighed down by the burden of supporting their own and foreign princes."

From Mongnai they wished to preceed southwest to Mo-bye and then return to Toungoo. The route, however, was closed, due to the presence of the rebellious Min-gun Min-tha and the disturbed state of the country consequent upon it. So they went toward the north and took a course leading to the right of the disturbed section. At Maing Porn they hardly halted. The Sawbwa was a child and had Burman guardians. At Nam Kok they found the people holding a pwè and the foreign appearance of the missionaries made them objects of great curiosity. The Sawbwa, an ordinary looking, plainly dressed man, received them kindly and listened attentively to their explanations of the Christian religion. Nyaung-yue, once a large and flourishing city, had been devastated by wars and Burmese oppression and did not even have a Sawbwa to call to mind its former political significance. Near Pwe-lah the two missionaries parted, Dr. Rose going toward Mandalay to return home that way, while Mr. Cushing



went directly to his home at Toungoo, where he was very happy to arrive after an absence of four months.

In Mr. Cushing's "Review of the Journey" he made it clear that he had not travelled in vain. His powers of observation were thoroughly tested. The results gave him evidence upon which to base an intelligent decision concerning his future line of operations. He summed it up as follows:—"In a few lines I cannot do justice to the beautiful country which I have been permitted to visit. Other countries may have scenery in which there is more sublimity; but for diversity and loveliness of landscape views, I venture to say that the Shan country is unsurpassed. It is a land of mountains and valleys. With the exception of the Monè plain, no extensive plain exists in that part of the country which I visited. Oftentimes, where the country was less mountainous, it was covered with beautiful hills, which prevented the least monotony. The country as a whole is well watered also. In some of the valleys rivers of considerable size exist. The mountain rivulets are very numerous, and give an excellent opportunity for extensive irrigation. Nothing reminded me so much of loved New England as some of those babbling brooks. They sang the same merry tune that I so often listened to in my boyhood."

"Rice and a few kinds of vegetables are the principal articles of diet used by the people. The soil is excellent, and under proper cultivation the produce of the land might be greatly increased. The climate is also comparatively mild, and I doubt not that many of the fruits common to temperate latitudes might be cultivated here. The peach and the cherry trees thrive and I had the pleasure of seeing them in blossom. A wild apple also grows in the central provinces. That the climate is milder than in the Burman territory, may be seen from the fact that the Monè plain is 2000 feet above the sea (according to Yule) and the Nyoung-yue valley is 2500 feet. The other valleys have a corresponding elevation. The temperature therefore must be milder than in the same latitude in Burmah."

"The population is not so numerous as I expected to see, from the reports that I have heard. Still it is large and important. Evidently, years ago the number was much greater; but intestine war and Burman oppression have wrought their sad consequences. Could the hundreds of thousands who people the Shan mountains be brought under a firm, wise and beneficent government, a new era would dawn upon them. Burman rulers have literally 'eaten' the country."

"Results of Observation. There are several facts which have impressed themselves upon my mind.

1. The Shan language is essentially the same throughout the country which I have visited. There are local peculiarities, but no such dialectical differences exist as characterize the Karens. The people of Theinnee understand the people of Monè with perfect ease. Not only is this true in regard to the spoken language, but the books of one province are read with ease by persons belonging to another province. I made a small collection of books from each of the provinces which I visited, and have been able to apply this test in addition to the verbal testimony which I received. I met Chinese Shans, that is, Shans living in Yunnan, and the Shan preacher had no difficulty in communicating with them. They understood my broken Shan, yet they had some peculiarities of accent in which they differed from their more southern brethren. In Theinnee province were men who had been ten days east of the Salwen. Their testimony was that the same language as their own is spoken there.

The facts being so, the way is clear before the Shan missionary. He is certain that he is learning a general language which will give him access to all, and not a dialect which will confine him to one portion of the people. The work is thus simplified, and the encouragement to advance is the greater.

2. The Shans in the Shan country can be reached only through the Shan language. The masses of the people do not speak Burmese. There are men connected with the courts

of the Tsaubwas who understand Burmese well. There are Shans who visit Mandalay or Southern Burmah in the dry seasons and are familiar with the language to a considerable degree. But the majority of the people, multitudes of whom have never left their own country, do not understand any Burmese. Monè city and Nyaung-yue city are exceptions. . . .

3. Other races besides the Shans can be reached through the Shan language. The Paloungs and the Black Karens speak Shan. Their own languages are unwritten, but the children are taught to read Shan books in their kyoungs. I have visited these places several times, and seen the children at work. This feature is very hopeful. They might understand Shan enough to talk it in the ordinary affairs of daily life. But the fact that they are taught and can read Shan books, insures their understanding religious language, for the Shan books are mostly religious. The Padoungs also speak Shan, but I have not visited the region inhabited by them. Part of the Kakhens (Ka-chins) and part of the Tounghoos speak Shan. This is true of those who are found in the Shan country.

4. Monè city is the most eligible place for locating a mission to the Shans in the Shan country. It is not only the largest city, but its location is such that all parts of Shanland can be reached from it better than from any other city. I do not think it can be occupied with advantage until the Shan language has been acquired by the missionaries and some books have been printed."

Dr. Rose wrote notes of great interest, under the title, "Invasion of Shanland" (*Miss. Mag.*, Nov. 1868, p. 417 f.):

"The Royal Pass. The pass was written on a narrow strip of palm leaf, about four feet long, and carried in a bamboo covered with red cloth. The very sight of the red-cloth-covered bamboo was enough to secure the respect of the people. The 'royal pass' was even more important than we had anticipated. Without a pass we could not have travelled through the country. Without such a peculiar pass as we had, we would not have been allowed to preach and give tracts.

We carried no large books, but had one pony loaded entirely with a good assortment of our best tracts."

"We journeyed through not less than ten Shan states or Tsaubwaships; six or seven of these were large, the others small; altogether, about as large as New England. This is only a part, and I may say a small part, of the Shan country."

"Not only did they suffer us to preach, but in their public courts, palaces and dwellings, asked us to preach. It was our privilege in large towns to preach to large companies, the Tsaubwa or governor in front, with the nobles and court officials among the listeners. The people listened with attention, and treated us with respect and often with kindness."

"Thousands of these peoples for the first time have heard of the Eternal God; no Christian teachers were ever through this country before; many hundreds of tracts, making known Christ the Saviour, are scattered all along our track, and hundreds have been carried to towns and cities far from the road we travelled."



## CHAPTER VII.

### Three Memorable Journeys.

The Shan work at Toungoo was still largely under the direction of Dr. Bixby, and was being done through the medium of Burmese. Miss Gage, a sister of Mrs. Bixby, was in charge of the mission school and accompanied the Bixbys upon some of their exciting jungle trips. But Dr. Bixby's health was rapidly failing and with reluctance he gave up travelling. Mrs. Cushing had collected nine boys from heathen Shan families and was instructing them in Shan and Burmese. Both Mr. and Mrs. Cushing had found time during their first year to learn considerable Burmese and Mr. Cushing had translated Dr. Judson's Burmese tract on "Astronomy and Geography" into Shan. This, together with the Shan Catechism which Mr. Cushing had translated, and the Bible in Burmese, were the courses of study taught. The first hymn was translated into Shan during that hot season. A beginning was made on the Shan-English dictionary. During the long journey of Mr. Cushing, Mrs. Cushing had made a collection of the particles in the Shan language and had translated the Burmese tract entitled, "How do we know there is a God?" These were revised by Mr. Cushing on his return, and he added a few to the collection of particles.

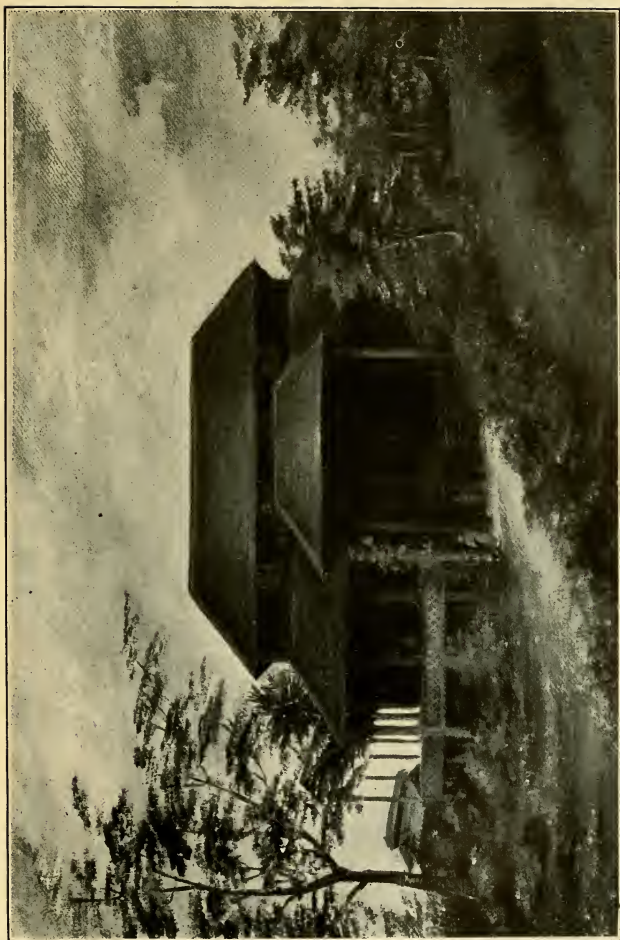
Then the days began to bring their trials. Dr. Bixby could work no longer to advantage and started for Rangoon in search of health, going at last to America, destined never to return to the work he had begun so well. Mrs. Cushing's health also began to fail and suggested strongly to her husband that earth's final parting was near. In the middle of June she took three Shans and hastened to Rangoon for medical aid. Two hundred miles down a dangerous stream was the journey necessary to reach a physician. Mrs. Bixby, who had accompanied her husband to Rangoon, returned to



continue in charge of the station work at Toungoo, and thus Mr. Cushing felt free, a month later, to follow his wife to Rangoon.

At the end of October (1868) Mr. Cushing attended the Convention of Baptist churches at Bassein and was stimulated by seeing a thousand Karen Christians in attendance. Hastily returning to Toungoo he made preparations for another trip into the distant and wild Shan States. On the 17th day of December he set out toward the east, having a Mr. Martyr and four Christian Shans with him. They reached the foothills the first day and after a wakeful night under the stars they began to climb the hills. For several days Karen Christian chapels were open to them for resting places, and after each day's travel faithful Moung Saing preached to the people at night in Burmese. One village was so fearful of tigers that the houses were built upon posts eighteen feet from the ground. Here the Karens had a coffin, laboriously hollowed out of a log, placed under the chapel to await the first one who should die. Koug, a semi-transparent liquor brewed from rice, was found to be commonly drunk in some places and was offered to them in hospitality. Its effects upon the villagers were the worst imaginable. The travellers were tormented by the bite of a small fly. If a blood blister arose when they were bitten the worst result was an itching sensation. If it did not arise a sore followed. Along the river Karn Sarn a band of very desperate robbers had been accustomed to waylay travellers and some members of the company had previously seen the bodies of dead Shans lying in the way. The party was not attacked, but lest they become overconfident in their escape from dangers a mad elephant appeared. Though they were unable to kill the monster they scared him away by the discharge of their firearms. The next day brought no fright, but food could not be obtained, and the men, weary as they were, lay down to sleep almost supperless.

On the day before Christmas Mr. Cushing suffered a slight sunstroke. Christmas day was marked by headache with



SHAN MISSION HOUSE IN TOUNGOO.



chills and fever. For a time this hastened rather than impeded their progress, as he wished to reach Kongee. This, the temporary capital of Mo-bye, they reached the day after Christmas and were cordially received by the Sawbwa, who gave them the use of an excellent board house for an unlimited period, offered a present of twenty rupees and listened respectfully to the preaching of the gospel. As Mr. Cushing grew steadily worse and all the remedies at hand seemed to have failed, the party turned toward Toungoo on December 28. Villagers were hired to carry the sick man upon a litter. The Sawbwa, in the kindness of his heart, sent the commander of his military forces and the chief counsellor of his state to accompany the party to the British boundary and they gave great assistance along the way. The 30th day of December, however, was the day after full moon and no Padaung villagers could be got, even by high officials, to leave their villages to carry a sick man. On the last day of the year men were found to carry the litter. They were selected in a strange way, by a process of "pricking bones." "Two bones of a fowl, generally from a wing, are taken. A small thorn is held in the hand. If the person inserts this at right angles to the bone he will be free from sickness and the journey will be successful. Quite a number failed to get the auspicious omen and therefore remained at home. Before pricking the bone a brief prayer or formula is repeated." That night they approached a Padaung village, hoping to spend the night, but the men of the village rushed at them, brandishing their weapons and commanding them to depart. They were at war with a neighboring village and were suspicious of strangers. They tried another village and were not permitted to enter it; so, being supplied with wood, water and food, they encamped under the trees.

New Year's day was brighter. Mr. Cushing had begun to improve and could ride his pony a part of the day. Lying down at night under the roof of plantain leaves, which sheltered them from the dew that might be frost by early morning, he thought of New Year's festivals in the homeland. Rapidly they pushed on and reached Toungoo on the third

of January. In this journey, cut short by illness, he had entered Mo-bye, and found few who could read any language but Shan, though some spoke Burmese.

Nothing daunted by recent adventures and suffering in the wilderness, on January 26 Mr. Cushing set out again for Mongnai, this time accompanied by Mrs. Cushing. The first night, at Ne-pet-in, was enlivened by a horrible, all-night Burman pwe, which was punctuated by several stampedes of cattle belonging to Shan caravans encamping near. As they travelled, many listened attentively to their preaching and received tracts, but some doubted that they could be making such a journey just for the sake of teaching Christianity to the people. They supposed there must be some hidden, selfish motive. The missionaries met great caravans of two and three hundred bullocks coming from the interior of the Shan country. On arriving at Ningyan (now Pyinmana) the royal order was supplemented by an order from the Sitkè who was in temporary command, the Wundauk being in Mandalay.

At Nyaung-yue, the bordering Shan State, they found the Sawbwa's uncle in temporary command, for the Sawbwa had gone to Mandalay to present a white elephant to the king. He received them in an ornamented reception room, had them served with water from a beautifully chased silver bowl and insisted on sending them a guard at night that they might not suffer annoyance from any cause. The next day he sent a guard to protect them on their journey.

At the city of Merng Pan they saw water being raised by machinery from the river to water the paddy fields. Dams were built so that only narrow openings were left for the water to pass through. Immense water-wheels were placed at these openings. Pieces of bamboo matting were so placed in the wheel that the force of the current striking against them caused the wheel to revolve. On either side of the wheels hollow bamboos were arranged obliquely so as to take up the water, carry it over and pour it into troughs which conveyed it to the proper compartments of the field.



The Sawbwa at Merng Pan was a young man with an intelligent and prepossessing face. He received the missionaries politely and Sang Myat, a Shan preacher, explained to him the famous tract called "The Golden Balance." The questions of the Sawbwa led Sang Myat to bear his direct testimony before the ruler.

The party arrived on February 17 at Mong-nai and the news spread rapidly. On the next day their zayat was crowded from early morning until sunset. The Shan preachers were kept talking constantly, hardly stopping long enough to eat. Many were simply curious and many listened attentively. The demand for books was very great, so that they gave only to such as could read and promised to read. Many sat down and read a tract through before leaving the zayat. On the next day Mr. Cushing visited the Burmese Wundauk, who was the military commander of all the Shan states and the direct ruler of all the Sawbwaws. He found him superintending some work out of doors, sitting upon a chair and shaded by his golden umbrella. On Mr. Cushing's approach he sat down upon the grass beside him and talked pleasantly. He took a copy of the tract "Investigator" and directed a scribe to read it. This led to many inquiries about the Christian religion. The zayat was crowded, where the preachers were, as upon the day before, when suddenly the floor gave way in the front and precipitated fifty people to the ground, ten feet below. No one was seriously injured and the company followed the teachers to another zayat, where the crowds continued to flock. The Wundauk sent for the Royal Order that he might make his supplementary order. Sang Myat, whose home was at Mong-nai, carried it to him. All the Burman officials and others were present at the court and for more than an hour they listened to the young Shan as he proclaimed the gospel.

The return trip was begun on February 20. Numerous villages in the vicinity were visited. In the evening of the next day Mr. Cushing displeased the people by doing a kind act. "As I was walking near the shore of the pond, paying no

heed to my steps, I discovered a brown viper just as I was in the act of stepping on him. It is a sluggish reptile, but its bite is as poisonous as that of any serpent in the country. After my involuntary retreat, I attacked him. Some people called from a distance, 'Don't beat him. He is the guardian nat of the pond. He will be angry, and the water will dry up.' However, the work was effectually accomplished, and the nat returned to nat country, for aught I know." (*Miss. Mag.*, 1870, p. 36.)

In the Sawbwaship of Merng Sit the people felt insecure as there was no stable government. Many sought permission to go with the missionaries to Lower Burma. These people were Saudees, who do not worship Gotama, nor the priests, nor pagodas; but they reverence the Buddhist books and look for the coming of a god who will inhabit the world during seven days and do great good.

The record of February 24 is that of difficult travel. "With the first dawn of morning light we were upon the road; for the people warned us of the difficulties before us. All the forenoon we were going up, up, up the mountain. No descent relieved us. Both body and mind were wearied. It was a merciful providence that much of the way was shady, which is not generally the case in the Shan country. No villages were to be seen and water could not be found. Near the summit our road lay along a ridge. The abyss on either side was fearful. In all my mountain travel I have never seen deeper valleys and ravines. It was past midday when we found water gushing out of the side of the mountain. After cooking and eating we pursued our journey. Down, down we went, and did not reach the plain until twilight. The scenery was weird and beautiful. Many of the mountain spurs, as they approached the plain, broke into jagged cliffs and beetling precipices, while here and there an immense, inaccessible pillar of solid rock rose far above its associates."

Two days later brought a very different experience. "After a series of gentle ascents and descents, we came in sight of the plain of Inlayua (In-le-ywa), with its beautiful lake

and lovely villages. The descent was long and very steep, as the mountains rise abruptly from the plain.....We arrived at the village of Randabar, situated on the south-eastern corner of the lake. Across the water was Nam Pan, one of the four villages which give the name of Inlayua (four villages of the lake) to this region. The Shans call it Merng Mong (lake country)."

"Nam Pan is beautifully situated. It is built upon several islands, all of them small. Two islands are devoted exclusively to kyoungs and pagodas. Some of these are very old and seem to rise out of the water as if they were the work of fairies. As there was no mode of access except by boats, we were soon swiftly gliding towards one of the islands. The water was perfectly clear and not very deep. For a long distance, the bottom was covered with a pretty water weed. Where there was any current, the ground was hard and pebbly. The island was covered with houses, and here, as by the other islands, many houses are built entirely over the water, with no means of access except by boats. Our stay was brief as the people inclined to be boisterous. Towards sunset we took a sail northward. In that direction the water and the horizon seemed to touch. The lake is long and rather narrow. At this season of the year the length is about twelve miles. I know no more lovely valley in the Shan country than this. Surrounded by lofty mountains, with its beautiful lake, its island villages, it arouses the admiration of the beholder. The outlet of the Inlayua lake is the Mobyae river, which is quite deep and moderately broad, and running south, is at last lost in an opening in the plain."

Burmese forts and many rude Burmese soldiers were found in this district, for here was the seat of the disturbances of the year before. The missionaries went to Kongee where Mr. Cushing was so kindly received when he was ill about three months before. The Sawbwa was absent collecting taxes, but his wife on learning of their approach, sent out a guard to meet them and supplied all their needs. A day was spent preaching there and then they hastened on to

Toungoo, where they arrived on March 12. The presence of a white lady had aroused much curiosity in the Shan states and the journey had improved Mrs. Cushing's health. Though they had moved rapidly they had preached to large numbers of people in almost every place they visited.

On November 8, 1869, Mr. and Mrs. Cushing, who had taken up their residence in Rangoon temporarily for literary purposes, left Rangoon by boat for Toungoo. After poling up the Pegu and Sittang rivers for twelve days they rested at Toungoo and prepared for another long journey into the Shan States. Their objective point was the large principality of Kengtung which lies to the east and borders on China and Siam. This was the most extended and probably the most fruitful of all these journeys, and yet no account it has been published hitherto. Since one copy of the narrative, and possibly two, were lost in the mails, it is fortunate that the following extracts could be made from the original account.

Tuesday, November 30, the missionary party set forth including twenty persons, one elephant and two ponies. They started north and proceeded beyond Yamethin before turning eastward toward the Shan States. From the experiences so filled with interesting incidents only the most important can be selected. Week after week of travel passed. When they had gone far beyond Mongnai, their previous eastern point, and were approaching the Salwen river a significant event occurred.

December 28. "Late last night two messengers arrived on their way from Kaingtoung to Monai to inform the Tsaubwa that a civil war had broken out between the Meng Kyan district and Kaingtoung. So long as the strife continued it would be dangerous to proceed, not so much on account of the contending parties as the bands of robbers who are attracted to the neighborhood of the war for the purpose of indiscriminate plunder. To change our course and go around by the Legya route would add many days to our journey and prevent our visiting the Kaingtoung and Kaing-



kam principalities. We therefore sent back two men to Monai city to inquire into the exact state of affairs and whether it would be possible to continue on this road or would be necessary for us to return and go north *via* Legya. The Tsaubwa sent back messengers with two orders, one for guards from the place wherever I might be, and the other to the myoke of Pili commanding him to send a special escort of twenty armed men with me from Pili to Kaingtung city. This was an unsolicited favor and showed his friendship and goodwill."

January 20. "The valley of Kaingtung is very broad and long and is environed with lofty mountains. Its average elevation is 2600 feet above the sea. Much of it is used for the cultivation of paddy, and villages of those engaged in this department of labor dot the plain in every direction, but it is capable of maintaining a much larger population. Quiet and thrift seemed to prevail, quite unlike the condition of the Shan country west of the Salwen."

"As we entered the plain we saw a cloud of vapor rising from the foot of the mountain at a little distance to the right. It came from a hot spring and when we crossed the brook which issues from it, though a long way below, the water was very warm."

January 21. "A short march over the paddy plain brought us to the famous city Kaingtung. The brick wall and battlements presented a very martial appearance. The wall is not a parallelogram like all the other walled cities of Burmah and Shanland. It follows the elevation and depressions of the hills on which it is built, and is an irregular oblong in shape. It has twelve gates all of which are named. Before the gate Yang Kam, which we entered, a lofty brick defense is built with a small opening on one side for passage within. Inside of this ample enclosure we stood before the gate proper. Here a causeway of earth has been thrown up to pass over the deep trench or dry moat which encircles the outside of the city wall. After entering the city we were surprised to see the long distance passed over before we came



to many houses. Much of the city is grown over with jungle bushes and the immense area within the walls is never entirely used except in time of war, when the inhabitants of the neighboring villages take refuge in the city. Most of the houses and the palaces are in the center of the city and near the eastern wall. Permanent city population, six or seven thousand. Most of the streets are shaded by large bamboo and other kinds of trees."

"Taking the Royal Order I went to the house of the Bo-choke-min, the chief Burmese official, who is placed here to watch the Tsaubwa and keep the province quiet. This establishment consisted of a large house in the center of a square surrounded by the buildings occupied by his soldiers and menials. He had not more than a hundred followers, and part of these only were Burmese. The chief entrance was guarded by six jingals of the rudest manufacture, above which floated four little triangular red flags."

Mr. Cushing was received kindly by the Bo-choke-min and was assigned to a house better suited to the needs of English people than the floorless zayat. It was a large roomy house with a tiled roof and was hastily vacated for their use.

"At the house we were visited by Lewahs, a savage Karen race who live three or four days to the north. The more southern part of this people have been subjected to the rule of the Tsawbwa of Kaingtung, but the more northern portion are still unsubdued. In their native mountains they wear no clothing except a few strips of bamboo about the waist, though when they come to the city they are compelled to wear more sufficient clothing. They worship nats and offer human heads to them. When they wish to make such offerings, they watch behind trees and spear the stray traveller, taking his head home for this purpose. When, however, they do not obtain a stranger's head they return to their village and take the head of one of the oldest persons. Those whom we saw, though belonging to the southern portion, were savage looking enough. The hair of the

head was cut short and hung over the forehead to the eyebrows. They were unwilling to give me any words of their language, when they found that I wrote them down, lest there might be some secret motive prompting it."

"As the news of our arrival spread the people flocked to see us. Our house had strength enough to accommodate only a limited number without danger of falling, so that we limited the people to the veranda and the space in front of the house."

"After a time a messenger from the Tsaubwa summoned me to an audience with him. On arriving at the great gate in the brick wall which surrounded the palace, I was taken up a broad flight of stairs into the courthouse. This is a large brick building on the wall, where all the official business of the province is transacted. Ascending the stairs I entered a spacious hall open on three sides. The fourth side was covered by a partition through which a door opened into a small apartment adjoining. In front of this door was a lofty brick throne of the usual form, with a lofty brick back twice as high as the throne. The whole was elegantly gilded,—adorned with figures in vermillion. Four rows of heavy timber posts supported the roof. The flooring was brick covered with mortar, and between the two central rows of posts was elevated a few inches above the rest of the hall. On this elevated floor no woman is permitted to step. Near the throne on either side the two Amartgyees (chief councillors) of Kaingtung sat on velvet mats. On either side, below them, inferior officers sat on mats of common manufacture, while at the foot of the raised floor at little tables about a foot high sat scribes busily writing on blackened boards. A mat was spread for me near the middle of the apartment. Tracts were distributed among the different persons. After a general conversation one dignified old man inquired about our religion. This gave a good opportunity to preach."

"Meanwhile Mrs. Cushing was called and when all was ready for our reception in the palace a messenger was sent

to conduct us there. The two Amartgyees went first and we followed attended by the Amarts. The principal building of the palace enclosure was very large, but lacked the tall graceful spire which rises above the throne room of the Monai Tsaubwa's palace and the palace at Mandalay. The middle flight of stairs no one but the Tsaubwa ascends. On either side of the broad verandah were other flights of steps for men, the left hand steps only being used by women. Mrs. Cushing and I therefore separated, she going up the left hand and I the right hand steps. When we entered the spacious audience room we saw that preparations had been made to give us a formal court reception. This room occupied the entire front of the palace. Its roof was supported by four rows of noble wooden posts. The roof was concealed by a ceiling of wood put together in beautiful panels. The floor outside of the two central rows of posts was crowded with men of all races, nearly, that are found in the province of Kaingtung. On the back side of the room was a beautiful gilded throne, which is used twice a year when the Tsaubwa, according to custom, ascends it and displays himself to the people in princely array. Behind the throne were gilded lattice doors through which alone is there access to it. On either side of it were two grotesque statues of guardian nats. A railing surrounded the throne on which was fastened a piece of basket work for offerings to the spirits. The wall back of the throne and back of the lattice doors was adorned with gilded figures. In front there was a red umbrella and a yellow umbrella, while on either side there were two white umbrellas. On one side of the throne there were about thirty umbrellas ranged along the wall and on the other a variety of guns and spears of almost every kind and shape. In front of the railing which surrounds the throne there was a large partially gilded couch with a red velvet covering and its four legs resting on gilded lions. On it was laid a flat red velvet cushion about three inches thick and at the head were velvet pillows trimmed with gold and silver. These were arranged in three tiers, the

first tier having three pillows, the second two and the third one. In front of the throne and of the couch and between the central posts, the floor was covered with matting. When we entered the two Amartgyees were seated on small velvet mats on either side and at a little distance from the gilded couch. Mats were spread for us in the middle of the apartment, while the six lesser officials arranged themselves near us three on each side. Soon the golden spittoon and other paraphernalia of the Tsaubwa were brought in and shortly after the lord of the realm himself entered. Physically he was a magnificent man, tall, muscular and athletic. He showed a shrewdness and an amount of information beyond that of most of the Tsaubwas I have seen. Though more than fifty years old he did not seem to have lost much of his youthful fire. On this occasion his dress consisted of a pink undervesting over which was a magnificent quilted yellow satin jacket, a silk waist cloth of that beautiful wavy pattern, in the weaving of which sixty or seventy shuttles are employed; a turban of green silk covered with red and white flowers; ear ornaments of gold set with brilliants; and a pin to fasten his hair set with a large diamond. For an hour he asked various questions about America, France and England. Then taking up the New Testament and tracts he made many inquiries about God and salvation."

"We then went into an inner apartment to see the wife of the Tsaubwa. This room would require a book to describe it fully. It is a genuine curiosity shop. Native guns in great numbers lined the walls. Spears, bows and other instruments of martial strife abounded. Chests painted red and black, chests of beautiful native figured work, couches, lamps, indeed, native utensils of every form and use were crowded into it. The Tsaubwa's wife was seated on a tapestry rug with golden and silver vessels around her. She was exceedingly affable and was the most sensible and well-informed princess I ever saw. Various native sweetmeats were placed before us which we were expected to taste. After we



had remained a time we returned to the Tsaubwa's presence and took leave of him. He gave us an invitation to remain ten days at least and a month if we could."

January 25. "During the night the Tsaubwa left the city for the hot springs a few miles to the south. His father established the custom that once a year, three bazaar days in succession, the Tsaubwa must bathe in these springs and then make a state entrance into the city. All the morning followers of the Tsaubwa with guns, dahs, spears, etc., were leaving the city to grace his entrance. As it was bazaar day the city was thronged with country people at an early hour. Besides the Shans there were Kah Kaws, Kah Kwees, Moo Sers and Lewahs who manifested great curiosity to see the white strangers. Except the Shans and Lewahs, all were so shy that we could not prevail on them to come near us. Our Shan tracts, except a few put away for the villages to the south, disappeared speedily, being wholly inadequate to supply the demand, although we restricted every man to a single tract."

"About 10 A. M., three small cannon announced that the Tsaubwa's escort was entering the city. First came a man riding a pony with gilded saddle and bridle with a silver frontlet. Men followed bearing red, white, green, and yellow flags. Behind them was a party of musicians with a gilded gong and various musical instruments, which made the air vibrate with their discord. A hundred men armed with guns and dahs and divided into two rows, one on either side of the street, came next. Then followed two horsemen and sixty men armed in like manner. Behind them came several hundred armed men, among whom were small parties of dancers for the amusement of the spectators. A set of spearmen now advanced preceding the elephant on which the Tsaubwa of Merng Lick sat in a finely gilded howdah. He was richly dressed and from his right ear depended an ornament a foot in length, which was made from the fragrant flowers of an orchid abundant upon the mountains. Five golden umbrellas were borne around his elephant,



as were also his golden spittoon, betel box, etc. Men bearing red, white, yellow and green flags followed. After them his ponies in gawdy trappings were led by their grooms. Then came men bearing a variety of boxes, and then men bearing swords and preceding the elephant on which the Tsaubwa's brother-in-law reclined in a covered howdah only slightly gilded. Next followed flag bearers, and after them Lewahs, with guns, spears, bows and arrows. These guns had barrels ten feet long, and their arrows were stuck through their hair giving them a truly savage appearance. Several hundred men armed with guns filed by. They were followed by an Amart, riding a pony and having a golden umbrella, together with his train of followers. Another Amart with his golden umbrella and train of men, and yet a third Amart with golden umbrella and train of men passed by. Now came bearers of red, white, yellow and green flags followed by four ponies of the Tsaubwa. Each flap of the saddles was an enormous side of gilded leather over which hung red wool and tinsel tassels. Then came a company of club bearers, a company of spearmen, a company of drummers, another company of spearmen, a company of spearmen bearing silver mounted spears, two trumpeters with silver trumpets, bearers of silver sheathed dahs and bearers of golden sheathed dahs. The elephant bearing the Tsaubwa (of Kengtung) followed. The howdah was richly gilded. On the head of the elephant was a frontlet of heavy silver plates. The ropes were similarly adorned, while from the howdah depended silver chains with silver and red silk tassels. The jacket worn on this occasion was stiff with gold embroidery. Thirteen golden umbrellas were borne around the elephant, while before and after the Tsaubwa were borne the customary golden vessels. A crowd of men with little regard to order followed. Then came the two Amartgyees of Kaingtung, each with his golden umbrella and train of followers. The pageant was now ended and was really quite an imposing spectacle. Soon the discharge of two cannon announced that the Tsaubwa had entered his palace gate."

During Mr. and Mrs. Cushing's stay in Kengtung they were frequently sent for from the palace. Feasts and musical entertainments were provided for them. The Sawbwa conversed at length with them about Christianity, comparing it with Buddhism. The princes courteously but devotedly championed the cause of Buddhism. When the royal party had heard English and Shan Christian songs the Sawbwa expressed his pleasure that such songs were in the Shan language. In response to their urgent invitations the missionaries prolonged their stay several days.

On February 11 they entered into the Laos country. Though able to understand the Laos in ordinary conversation they found the words used to express religious ideas much different from the Shan. Rains overtook them in the wilderness and one night was spent around a sizzling fire. Their beds were kept dry within the rubber blankets. After the sleepless night they must travel in the rain, for neither food nor shelter was near.

February 22 they reached Zimmè and were welcomed by Rev. Dr. and Mrs. McGilvary and Rev. and Mrs. Wilson, the Presbyterian missionaries there. Their joy at meeting Christian missionaries in the wilderness was soon saddened by sympathy. Two Laos Christians of the Zimmè church had been ordered to be clubbed to death by the enraged Prince of Zimmè. The reason for it was that they had confessed themselves to be followers of the new religion, the teachers of which he hated. Dr. McGilvary had vaccinated some of the people successfully. The governor or king of the Laos (tributary to and controlled by the king of Siam, though having power of life and death) heard of it and ordered that his son be vaccinated. Dr. McGilvary hesitated lest some complication follow. When he did it the result was the death of the child. Hence the hatred of the king and the threat of death to any who went near the missionaries, and death to the Christians as followers of them. There were seven Christians. A few of them were warned and escaped. Two were killed because they would not retract. The king of the

Laos was later ordered by the king of Siam to go to Bangkok. Arriving there he was reprimanded and compelled to protect missionaries and Christians.

When Mr. and Mrs. Cushing left Zimmè, or Chengmai, they proceeded to the southwest for five days, and then due west. Near the Salwen river, on both sides, a guerilla warfare had been carried on for a long time so that the timber merchants had suffered greatly and were then unable to leave their camps. The government at Zimmè had ordered a guard to be furnished the missionaries through this district up to the Salwen. A squad of thirty-five men attended the missionary party of seventeen. Messengers had been sent to the English authorities at Papun, and on the arrival of the party at the Salwen Mr. Hough (grandson of the aged missionary printer), the Assistant Commissioner of Papun, with a guard of twenty military police, met them and conducted them to Papun. Five days from Papun brought them to Shwegyin, where they were welcomed by Mr. and Mrs. Harris. They reached Rangoon by boat, having spent five months, lacking five days, in this journey.



## CHAPTER VIII.

### *Disaster on Land and Sea.*

The return of Mr. and Mrs. Cushing from Kengtung early in 1870 was to Rangoon, where they had spent eight months of the previous year in literary work. But as it became plain that Mr. Bixby could not return to Burma, they moved to Toungoo and added the station work to the language work and also found time for a few short trips into the jungle. In September of 1871 Mr. Cushing went again to Rangoon and taking up his residence at the Press spent several months in proof reading.

On February 20, 1872, Rev. and Mrs. E. D. Kelley arrived to take up work in the Shan mission. This brightened the prospects of the Shan work very much, for Mr. Kelley soon showed that he was remarkably well fitted for the life of a missionary. He entered into the school work immediately and soon became thoroughly devoted to his pupils, seeking their salvation with a warm heart. His progress in learning the Shan language was rapid.

June 5 of that year has a record of unusual interest. "At 3.45 this morning, Herbert Howard Cushing was born, a fine, large, child." But the little life was soon in jeopardy. Dysentery brought great weakness. Dr. Shaw felt that there was little hope. At one time his breath fluttered and seemed to be going out; but recovery came slowly.

After another trip to Rangoon for literary purposes and to attend the Convention, a trip to the Shan States was arranged by Mr. Cushing and Mr. Kelley. Mr. Kelley desired very much to go to Mongnai and live there. It was hoped that by this journey some preparation to that end might be made. The failure to do this is understood from Mr. Cushing's account of the journey. "Last Tuesday night I arrived in Toungoo from the Shan States, the messenger



Mrs. CUSHING.



Dr. CUSHING.





of sad tidings. While in the happy and successful prosecution of our journey, God was pleased suddenly to call our dear brother Kelly to the better land. This mournful event occurred on the morning of New Year's day, while our party were preparing to breakfast. The day before we had passed the last mountain range and arrived at Wan Ping, a village in the state of Monai. With the first dawn of light we started for Monai city, travelling over a road covered with a heavy hoar-frost, talking merrily and planning our work for the future. Arriving at Nong Saweet, where there is a small lake, we determined to halt for breakfast, although the hour was unusually early, as beyond that place water is very distant. Accordingly I went with the coolies to a large banian tree under which there was a small bamboo platform, while brother Kelley, seeing a waterfowl upon the lake, fell behind to have a shot at it. His first shot was unsuccessful, and he went around to the other side of the lake, where the water fowl had flown. Firing again, he was apparently successful, and endeavored to rescue it by wading, but the water proved too deep. At this, one of the disciples went to his assistance, and desired permission to swim out to get the fowl, but brother Kelly wished to go himself, and divesting himself of his clothing swam out. Having procured the fowl, he turned toward the shore, and while returning suddenly sank without rising again. We all immediately ran to his assistance, and the utmost effort was made for his rescue until every man was thoroughly exhausted. I then sent to the neighboring villages for assistance, but they were distant, and it was some time before men arrived bringing bamboos for making a raft. Two rafts were made and the search continued. It was not, however, until four hours after his disappearance that the body was found. Although life apparently had been long extinct, all possible effort was made for the resuscitation of the body, with the forlorn hope that the spark of life might remain.

"This proved unavailing, and with sad hearts we made preparations for the interment of the beloved remains. In this

it was difficult to procure assistance from the natives, on account of their superstitious belief that the nat (spirit) of the lake had been offended by him and taken his life. Persuasion backed by money, however, prevailed and the grave was carefully prepared in a beautiful spot under a large maisong tree, on the northern brow of a hill as it slopes towards the southern edge of Lake Nong Saweet. It is a lovely place, having a commanding view of a vast rolling plain bounded by lofty mountains in the distance. As the sun was setting our little funeral train bore the precious form to its last resting place, where with a passage of Scripture, a Shan hymn tremulously sung, and a prayer in Shan, we left it to the keeping of Jesus until the glorious resurrection morning, when, radiant with immortality, it shall rise again." "Less than eleven months ago I first grasped my brother's hand as he stood on the prow of the boat which brought him from Rangoon to Toungoo. Within these few months he had made such marvelous progress in the language as to be able to conduct the school successfully, and preach intelligibly to the people. His heart was thoroughly in this work. During our trip to the Shan States he was constantly talking to the Shans and distributing tracts, sometimes in the zayats and sometimes in the bazaars, repeatedly saying that he never supposed that he could preach so much to the people in such a journey." (*J. N. C. in B. M. M. 1873, p. 141f.*)

"With this event came a necessary change of all my plans. We had intended to remain in Monai five or six days, and return to Toungoo slowly, making some stay in most of the larger towns. Now, it was desirable to return home as soon as possible and bear the sad tidings to the bereaved.

"Accordingly, January 2, I started for Monai city to secure the supplementary order of the Sitkay-daugyee, which would greatly facilitate my return. I reached the city in the forenoon of the next day, and put up at the usual zayat. Here I met with unusual kindness from the high officials, and expressions of condolence. The Bo-tap-yay, with his retinue, visited me in the most friendly manner, and the Tsaubwa also

received me with unusual friendliness. The former official, three years ago, received a New Testament and some tracts, which he had read with much care. He was especially anxious to procure new books, and talked very intelligently of those which he had previously received. The people visited me in goodly numbers, and I gave away many tracts, although I left the next day at noon, as soon as I had obtained the needed supplementary order.

"This was January 4. I returned by the way which I came, in order to visit brother Kelley's grave, and then turned southwest and passed through the Tsaubwa-ship of Merng Hseet over the mountains to the village of Nah Loong, in the Tsaubwa-ship of Merng Pon, arriving there on the afternoon of January 7. This is the native place of two of the young men baptized last rains, one of whom accompanied me in this journey. Here I remained a day that the young man might see his friends, and my overworked coolies might rest.

"During the journey special interest attaches itself to the preaching of the gospel in several places. At Ningyan, both among Burman residents and Shan travellers, interested listeners were found. At Nyoungynay we preached and gave tracts incessantly, until I was so wearied that I could scarcely sit up. Such was the crowd around my mat that I told the people I could not give them tracts until I had preached to them some. In this way I had large, silent and attentive audiences for ten or fifteen minutes at a time, when for a few minutes, I would give tracts to such as could read, and then resume the preaching. It was one of the most useful days I ever spent.

"The condition of the Shan States is more unsettled than ever before. The excessive oppression of the King of Burmah, which grinds the people by an almost unendurable taxation, has aroused universal desire to emigrate. To prevent this, every road is guarded, and women and children prevented from going to British territory except on payment of a heavy tax, which the under officials make as difficult as possible.

Mobylai province is filled with fugitives who profess to settle there, but in small parties at a time, secretly cross the mountains to Toungoo. The Tsaubwas exert themselves to prevent this emigration, fearing that they will not be able to meet the demands of the Burmese officials for tribute. No effort, however, can stem the tide of emigration, and the Shan States are in the slow process of depopulation." (*J. N. C. in B. M. M. 1873, p. 320f.*)

The next annual report, after mentioning with sorrow the death of Mr. Kelley, sums up the condition of the Shan mission as follows: "The field remains, and a hopeful beginning has been made. Disciples have been gathered, tracts printed, a grammar published, two of the Gospels translated, and a large dictionary compiled, to which daily additions are being made. The Shan States have been explored, the gospel has been preached to multitudes, and the man who, under God, has effected this is still on the ground, to induct a new associate into the work." (*B. M. M. 1873, p. 241.*)

This could not be said a few months later. The strain of the work soon made a furlough imperative to Mrs. Cushing. The constancy of her literary labors added to school duties and home cares had worn out her strength. In January, 1874, she took her child of eighteen months and began the long trip to Rangoon alone, that her husband might go into the jungle for further evangelistic work. She sailed on the "Tenasserim" to Liverpool and then took a Cunarder to Boston. On the Atlantic the equinoctial storms overtook them and for sixteen days the ship was tossed until it was about given up for lost. No one was allowed on deck and so wild was the gale that at times no fire was possible in the galley. The food provided them was taken in the hand and served thus to the passengers. But at last the harbor was reached and the wife with her child sought her mother's home at Kingston, Mass.

Mr. Cushing on his jungle tour was taken with a chill and hurried home to suffer severely from liver complaint. As the



hot season came on he went to the hill camp, Kaserdo, and spent the weeks in great pain and weakness so that his fellow missionaries insisted on his taking a furlough, too. Going to Rangoon he sailed on the "Tennasserim" on the next voyage after Mrs. Cushing.

It was truly a weary laborer who after eight such years turned his face toward the homeland. He had engaged in every class of direct missionary labor and had endured many of the most difficult experiences incident to missionary life. But the end was not yet. A sailing vessel had slowly wafted him around the Cape to Burma. A steamer was to convey him back to America and that by the Suez Canal. The prospect was encouraging. The event was another adventure added to his already long list.

"The ill-fated 'S.S. Tenasserim' left Rangoon on the 14th of June, bound for England. She crossed the Indian Ocean without meeting with heavy weather until she approached the coast of Eastern Africa, where she encountered heavy monsoon winds. July 6 the sea was very rough, and the huge waves broke over her, doing much damage to the boats and flooding the saloon. All of this day an anxious watch for land was kept, for the exact position of the vessel was unknown on account of an error in the chronometer. The captain expected to sight Cape Guardafui at noon, as it is necessary for every vessel to do in the south-west monsoon; for strong northerly currents prevail, which are liable to carry vessels on to the sands that surround the island of Socotra. Not doing this, about 4 p.m. he changed the course of the vessel so that she should make directly for the land. As the chart said that the coast was high and precipitous, and could be seen six miles away, the course was not changed at sunset. Unfortunately we were much further south than we thought, and instead of having a bold, lofty shore before us, there was only a low, sandy plain, which could be seen only a short distance in the darkness.

"About five minutes after midnight, on the morning of Tuesday, the vessel slid up gently on a coral reef. So quietly

did it happen, that only a part of the persons on board were awakened by it. The noise and confusion that ensued awakened me, and, as I jumped from my berth, the steamer began to thump on the reef. I secured my money and drafts, and ran upon deck, where all were anxiously gathered. Immediate effort was made to provision the boats, so that in case of necessity we could leave the vessel. At length the longed-for morning light came, and we found ourselves in a bight of the sea, with the rugged promontory of Ras Haffoun stretching out into the sea south of us, with a lofty line of hills in the distance. We were about a mile from land, but we could distinctly see the people as they began to gather on the shore.

“An effort was made to get the steamer off at floodtide in the forenoon, which at one time seemed about to be successful, and whose failure only made our disappointment the greater. She was aground only aft the engines, and, when the foresail was set, slowly swung round to the south, and then to the east, to the open sea. The engines were then put at full power, when a sudden change in the wind caused the vessel to swing to the north and ground her whole length. A feeble effort was then made to throw out some of the cargo; but our case was hopeless and it soon ceased.

“In the afternoon the Sultan of Ras Haffoun came with two boats, filled with armed men, from his town a few miles to the south. As he and his men attempted to come up the side of the steamer, we pointed to the arms of his men, and ordered them to put their weapons back in the boats. Then they came on board, and behaved in a very friendly manner. The Sultan, by signs, invited us to come on shore, and promised to take us by camels to the Gulf of Aden, and thence by native boats to Aden; a promise which he subsequently broke when we went on shore. It was some time before a unanimous decision as to what we should do could be arrived at. Meanwhile the crew got at the liquors on board, and many of them became intoxicated; so that it was necessary to throw the cases overboard. At length a decision was

reached, and on Wednesday night a volunteer crew was despatched in the life-boat to Aden, several days distant, that being the nearest station occupied by any civilized people. On Friday morning the attempt was made to land through the heavy surf. We were obliged to go as early as possible, for during the monsoon the wind increases as the day advances. We landed without further accident than a good tossing and drenching by the surf. Fortunately we had three small sails in the boats, by means of which, with the oars, three small tents were put up to afford shelter for our company of forty-three people. The wind brought such a cloud of fine sand that we could not have the tents open to the wind at all. Consequently with the heat of the sun above, the burning sand about us, and the crowded condition of the tents, we experienced much discomfort. As the boats were taken from us by the natives as soon as we had landed, we were unable to better our condition by bringing anything further on shore from the steamer than we were able to bring in the boats. We had a small quantity of preserved provisions, and some salt beef, salt pork, and ship-bread. There was nothing procurable on shore; the sandy plains have nothing but a low coarse shrub, which the camels ate. The Sultan gave us four sheep and a bag of dates, which his men brought from the village; but they were a small quantity of food for so many people. Water also was very scarce and brackish. The only place where it could be obtained was in a wady, where it was gotten by scooping a hole in the sand. There were several hundred natives assembled to plunder the vessel, who, as well as ourselves, were dependent on this place for water to use. Our allowance, therefore, was small, just sufficient for cooking and for drinking four times a day.

“As soon as the vessel was abandoned, the natives began to plunder her; floating the cotton bales ashore, rafting the hides, and using our boats for bringing the bags of rice. They were expert swimmers, and guided the bales and rafts through the heavy surf without any apparent difficulty. Doubtless much of our safety was due to the fact that they

were so intent on plundering the vessel before assistance should arrive, that the few things with us were not sufficient to tempt their cupidity.

“After a voyage of ten days of great danger and privation the life-boat arrived in Aden. Four hours after our condition was reported to the English authorities at that place, ‘H.M.S. Kwangtung’ was despatched to our relief, and arrived on the afternoon of Tuesday, July 21. The sea ran so high that no communication could be had with her that day. The next morning one of her boats came off to take the passengers on board. She could not come to the shore, for the surf was very high; but by wading through the waves up to our necks, and being hauled on board, about ten of us were taken to the gunboat. She was able to make only two more trips that morning, when it became impracticable for the boat to be used. The next morning the remainder of our company was brought off, and with glad hearts we found ourselves steaming towards Aden, where we arrived in about five days.

“The gunboat brought with her the English Assistant Resident of Aden, and was prepared to revenge any injury done to us. As the Sultan treated us kindly, so far as our persons were concerned, she had no warlike work to do; and to insure kind treatment to any who might hereafter be wrecked on the coast, the Resident of Aden made a present of several hundred rupees to the Sultan.

“The people among whom we were wrecked were Somalis; an African race differing somewhat from the Africans of the west coast. They are a tall, athletic people, with well-cut features, and hair that stands out over the head in long bushy ringlets, presenting a very curious appearance. They are a barbarous people, holding human life very cheaply and often at war among themselves.

“Ras Haffoun is ninety miles south of Cape Guardafui, and is one of a series of bold promontories which jut out into the sea along this coast. The whole coast is very dangerous, and every year some vessels are wrecked on it. While we were camping on the shore, a coal ship, ‘The Royal Family,’ went



ashore forty miles north of us, and broke up in an hour. Her crew took to their boats, and reached Aden just as the gunboat was starting to our assistance." (*J. N. C. in B. M. M. 1874, p. 400f.*)

A few further particulars will add to the interest of this simply told story of peril by sea. The Sultan in expressing himself by signs gave the notion of *one day* by pointing to the sun and circling his pointing hand from east to west. By showing five fingers in that connection he gave the idea of five days. Then making a letter V with two fingers and causing it to straddle a finger of his other hand he told of riding a camel which was to continue for five days. Putting his hands together so as to suggest a boat he held them off and blew his breath upon them to indicate a sailing craft. Speaking the word "Aden" he made known the destination to which he would take them. But the offer which the Sultan thus made was not kept, for he and his five hundred followers began to plunder the ship as soon as the crew and passengers had left it.

A quantity of provisions was taken ashore in the small boats and it was intended to take more, but the Somalis occupied the boats in their plundering. In order to preserve what they had Mr. Cushing took some bacon and smeared their goods, knowing that the Mohammedans would touch nothing that had been defiled by swine's flesh. In this way they kept all they had taken ashore. As the looting of the ship progressed Mr. Cushing one day saw a Somali clad in his own wedding coat while pushing a boat on the beach.

Only a small quantity of water was available at the place of shipwreck and that was brackish. Each person was allowed a gill to drink four times a day. The day before their rescue the ship's carpenter, who was strolling about, holding a marline-spike in his hand, threw the spike on the ground forcibly striking a rock. Providentially and marvelously the spike penetrated the rock and opened a crevice from which pure water gushed out in abundance to supply all their need.



Most of Mr. Cushing's personal effects were lost, including the translated Gospels with other valuable MSS., but he saved the MS. copy of his Shan-English dictionary which had already cost him much labor. Happily Mrs. Cushing, who had been his associate in language work, had the Gospels which she had caused to be copied for her own use and thus preserved the results of the study of years.

On arriving at Aden Mr. Cushing suffered from dysentery, and though anxious to hurry on, was detained until the arrival of the next steamship of the Patrick Henderson line. The privation and the mental anguish which he suffered for so many days must have greatly weakened him. It was probably the keenest part of that anguish which he expressed in his letter to his wife in those hours of uncertainty.

"July 7, 12:15 this morning struck the shore off Ras Haffoun. God bless you my dear wife and my dear child. Oh! dear, dear child, grow up a loving, humble servant of Jesus. May God bless you both and make you happy in his love. Your Josiah.

"8 a.m. They are putting out anchors hoping to kedge the steamer off. If not successful they will throw over the cargo and then if she does not float or has broken, we must take to the boats. My heart's trust is in Christ. My sad thoughts are of you, dear wife and child, but you are in better hands than mine. Darling, devote yourself to the education and especially the religious education of our dear child. And dear Herbert, if you grow up, become Christ's from your youth. Love Jesus. You have your father's prayers to the last. I send a loving farewell to my dear parents who have done so much for me. God bless you all. Farewell until we meet in the better land, if that is our Father's will.

Your loving Josiah."

As a companion in these privations Mr. Cushing had a Shan Christian lad, Sauna by name. They proceeded together to America and joined Mrs. Cushing in Kingston, Mass. The first winter of their furlough was spent in Washington, D. C. During that winter Mr. Cushing taught a class daily in

Wayland Seminary, an institution which was presided over by his friend, Rev. G. M. P. King. Mrs. Cushing seized the opportunity to study medicine and attended lectures in Howard University, thus greatly increasing her efficiency in ministering to the Shans. The following summer they spent at Kingston, near Plymouth, Mass., at the home of Mrs. Cushing's mother. The second winter was spent in Boston. In June, 1876, they sailed on their second journey to Burma, visiting in Scotland and sojourning at both London and Paris. While in London Mr. Cushing met the honorary officers of the China Inland Mission several times to confer regarding the missionary situation at Bhamo, Upper Burma. Four China Inland missionaries were then at Bhamo desiring to enter China from that point. An English officer having been murdered in Yunnan, China, not long before, the English Government had put a stop to the travelling of white men in that direction.



## CHAPTER IX.

### **Opening the Kachin Mission.**

The location of Bhamo upon the Irrawaddy river at a point accessible to the large river boats of the English made it a promising place for the opening up of missionary operations. Dr. Rose and Mr. Cushing in their early visit to Shanland sought to visit this place first of all. Though hindered temporarily Dr. Rose went before his return to Lower Burma. When Mr. and Mrs. Cushing returned to Burma (1876) after their first furlough, they planned a visit to Bhamo that they might approach the Shans from at least two points of the compass. Toungoo, in Lower Burma, could be only an outpost for Shan work since it is at a distance to the southwest of the Shan States. Bhamo, on the other hand lies at the north of Shanland. The Shan work at Toungoo was being cared for temporarily by missionaries who were chiefly occupied with work for the Burmans; hence Mr. and Mrs. Cushing felt they could hasten to Bhamo and begin a mission there before settling down again at Toungoo. Besides the Shan inhabitants of the valleys of that region, there were numerous Kachins, the hill dwellers. The China Inland missionaries living at Bhamo had travelled among them and had discovered that they were ready to hear the claims of Christianity.

These Kachins were tribes of warlike invaders who had recently come down from the north. Physically sturdy, inured to toil and privation, they could live on the hills, and though occasionally they tilled fields in the valleys they perched their homes high upon the hilltops in places as inaccessible as possible. Though called "Kachins" by the Burmans and therefore by people in general, they do not accept it as their name, and a large part of them do not yet know that this name is applied to them. The name which

they apply to themselves is Jinghpaw, and is the same word as Singpho, the name used by the people farther north in Assam.

The last work of the truly famous linguist and scientist, Dr. Francis Mason, was to go to Bhamo and spend a few weeks in gathering a small vocabulary and making a few grammatical notes on the Kachin language. Before reaching Bhamo Dr. and Mrs. Mason saw some of these people. The steamboat had stopped for a while. "We got a few of them to sit down with us on some bales of cotton that had been landed and soon won their confidence. They were in Shan costume; but their physiognomy was neither Shan nor Burmese, but Karen. Had we seen them in Lower Burma we should have unhesitatingly pronounced them Karens. When we tried to pick up their language from them, they were just delighted, and did their best to give us a lecture on the Kachin language." (*Miss. Mag.* 1874, p. 109.)

On account of the troubled state of the country Dr. Mason was not permitted to go out to the hills, but was kept in Bhamo as long as he was permitted to stay at all. Yet with such disadvantage he set to work and during his forty odd days in that place he made a beginning in giving this language a literature. Rev. C. H. Carpenter, the Bassein Karen missionary, knowing Mr. Cushing's desire to plant a Shan mission at Bhamo, wrote to him proposing that at the same time a mission be opened for the Kachins. The Sgaw Karen Christians of Bassein supported the proposal by pledges to send and sustain some of their number to do gospel work in that dangerous territory.

So when Mr. Cushing reached Rangoon on his way to Bhamo he went to the widow of Dr. Francis Mason and obtained permission to copy Dr. Mason's small vocabulary and few grammatical notes. Meantime Mrs. Cushing went to Bassein and appealed for Karens to go among the Kachins as missionaries, and a young Karen, Bogalay by name, responding readily left Bassein a little later to join Mr. and Mrs. Cushing far up the river at Mandalay. Further, some China Inland

missionaries living at Bhamo had become so much interested in this race that they went out upon the hills to reconoitre the ground for the second time and returned full of hope for this people. On the arrival of the Cushings at Bhamo they gladly gave over the work among the Kachins to the American Baptists, under the condition that the field should be occupied immediately.

When Mr. and Mrs. Cushing arrived in England on their way to Burma, they learned that the missionary who was promised to join them in the autumn and take up the work in Bhamo had declined to enter that field. Revolving this fact in their minds during their long journey led to a heroic plan. Though one family, they were two missionaries and both knew the Shan language. If another could not come to take up one of the stations, they would man both stations, though at the expense of breaking up their home life temporarily. Looking forward to this they resolutely but sadly made the river voyage intending to delay their separation as long as the interests of the work permitted.

At Mandalay they must get a permit from the King of Burma to live in Bhamo. When they arrived the chief queen had just died and court business could not be done.

---

*Note.* The feeling of desperation which led to this separation is strongly expressed in a letter of Mrs. Cushing to the Executive Committee.

“But while we live in Bhamo and preach, who will read proof for printing the Gospels? who will go on with translation? who will gather in the harvest in Toungoo? and who will advance from there into the Southern Shan States and follow up what has already been done there? for the Shan country should be entered from both sides. If we scatter seeds we must also reap. Sometimes, in our anxiety to have the work progress in all its parts, we remember that we, though nominally one as husband and wife, are really two bodies, and so might be in two places at one time, and propose to live, one in Bhamo and the other in Toungoo, until the committee and the churches, and the individual members of the churches, feel that we at least see the necessity of another helper in the Shan mission, and leave it for them to say when they will supply the demand and allow us to be united as



In Mandalay they were very kindly given a room in the S. P. G. mission house and so could wait with a degree of comfort. When application was made to the Kin-wun Mingyi, he referred Mr. Cushing to a Frenchman, D'Avera by name, to whom the matter was left for advice. After a wait of nearly twenty days a royal order was issued giving permission to live in Bhamo and preach Christianity.

Arriving at Bhamo on December 22, 1876, they were welcomed by the China Inland missionary who was present, and might have been entertained at an English home temporarily had not the delicate health of Mrs. Harvey made it seem wise to the missionaries to decline the kindly invitation. An old and filthy zayat near the river bank was unoccupied, and after presenting the Royal Order to the Wun they took possession of it. One day was spent in cleaning this place and two days later, Christmas, a more centrally located zayat was proffered them by one of the China Inland missionaries, and Christmas was spent in moving. Christmas dinner was eaten on the steamer "Col. A. Fytche."

By that time the conviction had deepened that Bhamo must be immediately occupied as a centre for Shan and Kachin mission work. The Shans began to gather in and crowd their

---

husband and wife. We have laid before you a great many times the dimensions of the Shan country, the number of the people, and the need of having the Bible translated now, the dictionary and other books prepared, and also of preaching the unsearchable riches of Christ; and you know one person cannot do all this. You will say, yes, and you have appointed men to this mission; but from one reason and another they fail to reach the mission. All that is true; but meanwhile matters are not bettered here; and as far as our work is concerned it is the same as though nothing had been done. When will you actually put a man into the Shan mission? When will you make it possible for us to approach the great people from two sides, and put affairs on a more permanent basis than they are now? Or do the committee not care for this mission, and think that it had better be left to itself, and die out when the present incumbents die? Do not answer in pleasant word if there is no real help to be had, but let us know the true state of the case, that our hearts may rest on facts and not on fiction. (*Miss. Mag.* 1877, pp. 64-66).

little zayat. Some organization of effort was necessary in order to carry on their work to the best advantage of its various parts. The first effort towards acquiring the Kachin language was to find a man who could give words and sounds. Pawminla was the one secured.

Bogalay, the Bassein Karen teacher for the Kachins, must learn the Kachin language. Mr. Cushing must get at the Kachin through the Shan, which Pawminla knew very imperfectly, and then give its equivalent to Bogalay in Burmese, which both understood. Thus as Mr. Cushing, Bogalay and Pawminla carried on this study, they worked with three languages, none of which was native to either of them. The Burmese characters with several accommodations were used to represent the Kachin sounds. So with the crowds of people surging around, Mr. Cushing, Bogalay and Pawminla entered a private room and toiled assiduously, while Mrs. Cushing and Sauna talked to the people. Their visitors were of all ranks and classes. Shan Sawbwaw or members of their families occasionally attended, being accompanied by many followers. Burmans and Chinese from Yunnan who were numerous, also showed interest.

It was not Mr. Cushing's nature to be satisfied long with so narrow a sphere of labor. To the Kachin study and the constant preaching he added a comparative study of the language of the northern Shans that he might discover the differences in usage between different sections. Then at Tungla's suggestion he revised the translation of the Shan New Testament which he had made, simply seeking to make the translation more smooth.

But this homelike activity did not continue long, less than two months. On February 16 Capt. Cooke of the Irrawaddy Flotilla Company called and, being ready to go down the river, took Mrs. Cushing and Herbert aboard his steamer. Though realizing their long journey, its perils and the labor awaiting his wife at Toungoo, Mr. Cushing's own feeling could not but express itself,—“O, the loss, O, the loneliness. Thou knowest all about it, dear Saviour.” In a little more



ZAYAT IN BHAMO.



than two months the travellers arrived at their journey's end. Then the strong woman put forth every energy in gathering together a school and carrying it on during the rainy season, meantime looking to all the numerous needs of the helpless people while teaching them the gospel of strength and grace.

The Kachins freely opened their hearts to the missionary and Bogalay. They saw and talked with Kachin chiefs in the city of Bhamo, and Bogalay was invited to go out and make his home on the hills and teach the people. About two months after arriving in Bhamo they considered themselves prepared to make their first trip to the hills knowing that they could communicate with many of the people through the Burmese and Shan languages. They started along the Taping river, finding the jungle one great solitude covered with high grass or trees. The second day they were 3,500 feet above the plain and found the people putting up offerings to the spirits upon bamboo poles and posts. Their destination was Paw-min-la's village, 4,300 feet above the plain. (Paw-min-la, the teacher and guide, had entered into a covenant with the missionary, according to a Kachin custom, to protect him with his own life.) The chief offered a fowl to the spirits and called in the dumsa, or priest, who related their tradition of the origin of men and the flood, as they sat around the fire. They saw considerable weaving going on, but it was very crude. To two stakes driven in the ground a frame for the web was attached. Around the weaver's body a leather brace was put so that by pressure of his body he could keep the warp stretched while throwing the shuttle. The swinging reeds which separate the adjoining threads of the warp and thus make easy the introduction of the shuttle with the woof thread clattered as pulled forward to press the woof closely together. While at the village of Pucan an eclipse occurred. The missionary had previously told his host, the chief, that an eclipse would occur and so he was not much disturbed by it, only curious to know whether it was a good omen. But out in the village there was a great firing of guns and shouting to keep the frog from swallowing the sun, for



their belief is that an eclipse is caused by an attempt of a great frog to swallow the sun or moon.

This trip revealed that these wild people greatly desired to have their language reduced to writing and their children instructed. They were not willing to wait until Kachin literature could be prepared. They wished instruction to be begun without delay, the Burmese language being used until their own had a literature. They offered to receive teachers with all hospitality and aid in building houses for them. Bogalay was left with them and their urgent requests that more men be sent to them was forwarded to Rev. C. H. Carpenter and his Bassein Karens. Two additional men arrived March 18, and for a time all three were placed in villages upon the hills. The rice crop of that year was a failure and the Kachins were unable to supply their teachers with food. Further, Bogalay was under an arrangement to return and spend the rains in school. So two of the Karens returned to Bassein during the following summer. S'peh remained in Bhamo studying the Kachin language. In October a Kachin carried into the city a basket of rice and some vegetables to show that the harvest had really come and to urge that S'peh go again to the hills as they were abundantly able to care for him. Going right up he found several large villages desirous of receiving him, offering to build houses and to supply his rice. So he located in Bumwa and carried on the work alone until the two other missionaries appointed by the Karens arrived.

The work in the valley among the Shans and Burmans was done partly by receiving the crowds at the zayat and partly by visiting neighboring villages and fairs. Traders from many and distant places attended these fairs and heard the gospel story for the first time. March 1, a Burman preacher, Maung Hpaung, arrived from Lower Burma. When in Mandalay on his way north he was one day talking with some persons about Christianity. Forthwith he was summoned to the criminal court which was located in the palace grounds. He was put into confinement for eight days. Then he was taken before the chief magistrate on the ground of being a paramat, *i. e.*,

one who rejects Gotama and worships "divine wisdom." The king had recently crucified one of that faith. But Maung Hpaung asserted that he was a Christian and was associated with the American teacher in Bhamo. He was released and told to go where he pleased as his teacher had a royal order. He was requested not to tell the English Resident at Mandalay or his teacher, and the peon who arrested him was beaten.

The disappointment of the Shan preachers when they learned that no missionary was to arrive to take up the work in Bhamo early in 1877 was very great. They knew that Mr. and Mrs. Cushing had written earnest letters telling of the great need and so they hoped by adding their appeals to hasten the day when help should arrive. One of them was as follows:

"I, Sauna, who have visited America once, write this letter to the disciples that pertain to our churches in America. By the grace of God, I, Sauna, have arrived in my own country, and am able to give my time to spreading our religion. Therefore, all my friends whom I love very much, listen, please. We have come to Bhamo to preach. The Shans, my people, are very many. Sometimes I am very happy, sometimes I am very much cast down. Why am I cast down? Because there is only one missionary teacher, and he cannot be in more than one place. Already there is a good beginning in the establishment of the gospel among the Shans of Toungoo, but there is left them only a little teacher for the Shans.

"More than this, not only are there very many Shans in Bhamo, but very much there that is hopeful. If you do not send a new teacher for my people we cannot spread the gospel in two countries, (Bhamo and Toungoo are about 450 miles apart); we must cast away one country. If we work at Bhamo we must cast away Toungoo; or if we work at Toungoo we must cast away Bhamo. We ought not to cast away either. We desire that the gospel should be preached in both. Besides, dear teacher Murdock, you know that there are many Burman and Karen teachers. Why can you not remember and pity my people? We must not let them be lost without an effort. For four years we have heard 'A new teacher is coming, a

new teacher is coming'; but no one comes, and our hearts are sad. Every year teachers come for the Burmans and Karens. All know which race is the more numerous, the Karens or Shans. O send us a teacher for Bhamo."

The government in Bhamo was not ideal. The governor, or Burman Wun, was disposed to be friendly to foreigners. He was much in their company, giving them dinners and eating with them at their houses. The Sitke, a powerful subordinate officer, was quite the opposite in his disposition. He inspired the people with a fear of aiding the missionaries. Then the English Resident, who felt more or less responsible for the safety of the English speaking people, was not backward in giving advice as to how all must act in order to secure the backing of the English Government. Thus while the Sitke was bent on harassing and hindering the missionaries, the Resident sought to prevent them from going out upon the hills and forbade the China Inland missionaries to go into China. The Wun, who especially was ready to favor them, was the head of a tyrannical and ill-regulated government. As for taxes every house must furnish ten viss of jackwood for the King. Extra taxes were levied if the officials desired. Thieves were executed in the burying ground at night lest the priests interfere, objecting to the taking of life. Some of them were suspended on crosses and disemboweled. Justice was meted out to the Kachins by burning their villages and crucifying the people. The officials controlled the sale of land and the work of workmen. Fear and favor were the unreasonable and unreliable means of gaining governmental ends.

Mr. Cushing wished to purchase land for permanent mission buildings. His royal order permitted him to buy land, but for a long time his attempts were strangely frustrated. The land was really owned by the Burman King, but the people had claims (ancestral rights), which they sold. And there seemed enough who were willing to sell, yet something upset every plan he made until he discovered that the Sitke was forbidding people to sell to him. Tempted by a large price (Rs. 600) Ma Yong agreed to sell. By taking the matter directly to the

friendly governor Mr. Cushing succeeded in getting the sale countenanced by the government, though not without an angry altercation between the Sitke and the Wun.

As the rains came on building material could be gotten, since it came by rafts to the city. Carpenters were set to work to make first a temporary house, for the zayat proved a leaky affair. A few days only were necessary for this. Then came the more difficult collection of material for a permanent structure. Months dragged along and the year passed away before much progress could be made. More land was needed and a piece adjoining his was bargained for, but the Sitke declined to aid in the business. Even the people in the vicinity petitioned the Wun against the sale. The Wun, however, dictated and signed a paper which conveyed the land. When Mr. Cushing began to clear up the land the people threatened to pull up any fence he should make.

About six months after reaching Bhamo Mr. Cushing translated into Kachin a part of Mrs. Judson's Catechism. He then read the sentences to the Kachins and was greatly gratified that they could understand them, and rejoiced that at last the Kachins could be reached through a written language. A Kachin spelling book was next prepared. The Karen teachers or missionaries could now begin to use the Kachin language and to teach the children.

The missionary's day was very systematically divided. When not touring most of his hours were spent in accordance with a program, though some variations were introduced daily. A sample program is as follows: "July 16, worked on Shan Dictionary, 6-30—8-30; on Kachin from 9-30—12-30; 12-30, went to see a case of fearful rupture; 1-30—2-30 p.m., Sauna's lesson in Genesis; 2-20—3-00, Shan Dictionary; 3-00—4-30, mended the clothes the dhoby (washerman) had returned. Then started to see the person visited, but the Sitke told us that he died last evening. After dinner and prayers walked to an Assamese village."

The marriage of Sauna took place that summer. Sauna was much attached to his chosen wife, and her mother realizing it



determined to make him pay well for her. He gave all the money he could get for a long time and then he sought to borrow Rs. 200 that he might satisfy the demands of the mother. Mr. Cushing opposed this project and finally a more reasonable amount was agreed to. The wedding day arrived. At eleven o'clock the ceremony was to take place at the mission zayat, but before they left the house of the bride's mother the neighbors began to take a lively interest. Gathering about the house they stoned and beat it until Sauna made the gift they demanded of him (Rs. 20), a common Burmese practice. Then all proceeded to the mission zayat and watched attentively the ceremony of a Christian marriage.

"On Saturday, November 24, having procured an order from the Wun, I went to Sawaddee, a town about nine miles south of Bhamo, with the intention of starting for the south-eastern Ka-khyen mountains the following Monday. Mr. Soltau kindly accepted my invitation to accompany me. On arrival at Sawaddee, we met a body of armed men filing out of the stockade, while within the town-crier was summoning the men chosen to fill the quota assigned to the town, for a war with the Ka-khyens. Rumors had been rife of the approach of the Atwen-wun with a body of troops; but we thought that we could complete our intended journey before the country would become disturbed.

"As there was no zayat except a ruined one, a man kindly received us into his house. The people gathered about us, quite filling the place; but unfortunately the house was old and the floor rotten, so that it began to break. This prevented as many coming in as desired. At night, after the house was closed, our host urged us strongly not to go to the mountains as in a short time the roads would be closed, for the Atwen-wun was near at hand with troops. I did not really believe that the man knew any more than what rumor said, and determined to go as long as my Ka-khyen friend was all right. At noon however, the report of cannon announced the arrival of the Atwen-wun at Koungtong, three or four miles below Sawaddee. When my Ka-khyen friend heard this, knowing



that my time was limited on account of going to Rangoon by the next steamer, he came and advised a postponement of the journey until my return from Rangoon. A kind reception upon the mountains was sure, but before we could return the roads would be unsafe, he feared. So he parted from us, having conveyed us part way back towards Bhamo; and started that day with his Ka-khyen companions for the mountains. The steamer of the Atwen-wun, with a flat in tow containing several hundred Burman soldiers, passed us and arrived in Bhamo before us. Companies of men armed with guns and spears hurried by us on their way to the city from Kountong, which had been their rendezvous until the arrival of the Atwen-wun. We entered the city gates in the thickening gloom of the evening, just in time to have the gates shut behind us. Confusion existed everywhere. Four hundred men had been called out as Bhamo's quota for immediate service, and summoned by the firing of cannon, kept coming in all night. Reports were conflicting, but it soon became evident that an attack in some direction was to take place without delay. Fighting had occurred south of Sawaddee, and some of the wounded had been brought in.

"The next day the Sitke and a body of troops left for the upper defile. Several Ka-khyen chiefs were enticed into his camp by promises of the exemption of their mountains from invasion, only to be sent to Bhamo and put in irons on board the Burmese steamer. The campaign still goes on in the north-west, and the people without their chiefs are demoralized, and offer little effectual resistance. Several Ka-khyen villages have been burned, many killed and many taken captive. As yet no demonstration has taken place against the eastern mountains, except south-east of Sawaddee. More troops are expected from Mandalay, but I trust that the region now visited by S'peh will remain exempt from invasion. There will be no danger to him while he remains upon the mountains." (*Miss. Mag.* 1878, p. 110.)

Leaving Bhamo Mr. Cushing arrived in Rangoon at Christmas and found that Mrs. Cushing had already arrived from Toungoo.

It was a joyous Christmas time as the parents entered into the happiness of little Herbert. But December 26 brought Rev. J. A. Freiday and wife and Rev. A. J. Lyon and wife, missionaries for Bhamo, who must be introduced to their field of labor by Mr. Cushing. Hurried days of preparation followed. January 2, Mr. Cushing started with Mr. Lyon for Bassein to see Mr. Carpenter and the Bassein Karens about the mission to the Kachins. When they arrived two days later the outlook for more men for the Kachins was not bright, but when the people came together to consider the subject three volunteered to go. Before the month of January had passed the party of missionaries started for Bhamo. The new railway from Rangoon to Prome was then opened and this facilitated their journey and at the same time permitted them to stop for a short stay at Thonze and also at Zigon. When once on the steamer at Prome their mission work began, for Mr. Cushing spent the time teaching the new missionaries the Shan, Kachin and Burmese languages. Mr. and Mrs. Freiday studied Shan and Burmese, while Mr. and Mrs. Lyon studied Kachin and Burmese, Mr. Cushing holding that a knowledge of Burmese was essential to the best work where there must be so many relations with the Burmans. At Mandalay their business with the Burmese government was dispatched without delay and a royal order was secured for the new missionaries. The water in the river was low and progress was slow the rest of the journey. At last, February 12, the steamer stranded within five miles of Bhamo and Mr. Cushing with his native helpers walked to the city. He found a hopeful situation. His *zayat* filled up with listeners and one man sought to be baptized. The Kachin workers came in and reported much interest on the hills. The new mission house in Bhamo was not yet complete but it was more advanced than Mr. Cushing expected to find it. With two missionary families in Bhamo ready for their work, and all conditions promising, Mr. Cushing had great reason to rejoice.

This rejoicing was short-lived. Seven days after his arrival Mr. Lyon was taken with fever. Mr. Cushing's plan was to

take Mr. Lyon out upon the hills before he returned to Lower Burma, that he might introduce him to his field of labor and prepare the Kachin chiefs to receive him as their missionary. On account of his fever he could not go when Mr. Cushing started, and so it was planned that he should follow and join the party a few days later. This journey, of which Mr. Cushing gave an interesting account, began February 23, and was completed alone since Mr. Lyon's health did not improve.

"On my way to Chichai, I stopped a short time at the village of the Matim chief, who is the most powerful of the Kowrie Ka-khyen chiefs. He is a wily, covetous man, and not very favorable to the reception of the Karen teachers. However, he was courteous and gave me an invitation to spend two or three nights at his house. The next day I returned to Bumwa without stopping to see him, as I was so fatigued with the heat and difficulty of mountain travel; but I sent a messenger to tell him I would visit him on the morrow.

"Thursday morning arrived, and I found that a sudden change had taken place in the feelings of part of the villagers of Bumwa. A trusty Shan lad of my party, who understood Ka-khyen, slept in the Paumaing's house, and during the night overheard a long conversation about the reception of a teacher. A messenger from the Matim chief had stirred up the opium smokers to oppose on the ground of my not giving a present of money to the chief. Little groups of men were gathered around the fires outside the different houses. I realized that it was necessary to do something immediately, and determined to visit the source of all opposition, the Matim chief. Before I did so I visited Merug Soom, where I found the chief engaged in a nat sacrifice. However, he received me courteously, and of his own accord proposed that I should give him a teacher for whom he would build a house. I had no teacher to place there, but hope that S'peh will be able to visit the place occasionally.

"About noon I took the elder of Bumwa and went to Matim. The old man was loth to go, but finally yielded. I deemed it very desirable that he should hear all that I said, so that no false report could affect the work at Bumwa. I showed the

Matim what I had done in reducing the Ka-khyen to writing, and read him many sentences at his request. This seemed to interest him, and to soften his heart a little. Gradually I introduced the matter of education and teachers; told him my object was to tell of God and to teach the people to read about him.

"He immediately began to state objections to my object, chief among which were the following; 1st, I would give no money, while the Roman Catholic priests paid to have houses built, and gave presents to the chiefs. I endeavored to make him understand that I was not a merchant, nor a person connected with the government, but supported by the disciples of Christ to preach the good news. 2d, He feared that I had a secret design on the independence of the Ka-khyens, who had never been tributary to the Chinese or Burmese. I think that I satisfied him on that point, for I told him I was ready to sign any writing on the subject which he wished, as he had requested."

After a sojourn of ten days, in which Mr. Cushing located the Karen missionaries who had recently arrived, he returned to Bhamo. Since Mr. Lyon's health continued to decline he planned other trips. Fairs were being held at that season and they afforded an opportunity for the distribution of tracts and preaching to many people. At Shwe-pan-gyun, an island down the river, he found many Shans, Burmans and Palaungs with some Kachins. Even the governor attended. At sunset, March 13, after a hard day at preaching, a letter arrived requesting him to return to Bhamo immediately by steamer. The steamer had already passed, so he must arouse the boatmen. All night long they pushed up against the current. At daylight he reached the steamer, which had anchored for the night, and being taken on board soon arrived at Bhamo.

He found Mr. Lyon greatly emaciated. A hacking cough had set in and he had begun to spit blood. It was decided immediately that they must take Mr. Lyon to Rangoon and preparations were being made hastily, but his lungs filled up rapidly and his strong body wasted away. His gentle nature submitted easily to this strange dispensation and he declared himself "ready to die" and "happy, indeed" that he should



be called so soon to the reward that awaited him after only a month of service in his chosen field for life's labor, and that a time of dire disease. But this short period of suffering is yet a witness to the Kachins and ever will be, and his name will be cherished for many generations. The body was prepared for interment and was followed by the Burman governor, the British Resident and the missionaries, and was laid in the grave ere the sun went down.

Other trials followed. Maung Hpaung, who had been so bold in his stand for Christianity when he was imprisoned at Mandalay, was charged with a gross and shameful deed. The case was so clear against him that he took his wife and quietly departed at night, rightly inferring that he could expect no mercy at the hands of the officials. Mr. Cooper, the English Resident, had been kind to the missionaries and was prominent in the small party of English speaking people at Bhamo. One of his Indian soldiers, having been punished by him, lay in wait for him and murdered him in his own house. The missionaries were summoned from an evening prayer meeting to find their comrade weltering in his own blood. Taking charge of the murderer as well as the corpse, they spent the entire night in taking the depositions of witnesses and scrupulously cared for all so as to meet the expectations of the British government as well as of the friends of the deceased.

Notwithstanding the death of Mr. Lyon and Mr. Freiday's inability to be of much help to the Karen workers among the Kachins, Mr. Cushing counted his work in Bhamo done. The Kachin, *i. e.*, the Kowrie dialect, had been reduced to writing, a vocabulary of 1,500 words had been gathered, grammatical notes had been written, Christian truth in the form of a cate-

---

*Note.* "Mr. and Mrs. Cushing did a grand thing when they went up to Bhamo, and there will be grand results. Don't think you will have reason to fear the easy life of your Shan missionary. Mrs. Cushing just came down to meet her husband; and back she goes alone with her little boy to Toungoo, and he up to Bhamo with these fresh soldiers. May the Lord bless them in this sacrifice for Christ, and bring them together again as a family." (*Mrs. Ingalls, February 3, 1878.*)



chism had been put into the language, the Kachin people had been visited several times and a favorable reception had been gained for the Karen preachers who were provided with houses and food by the Kachins. Among the Shans a much less conspicuous success was gained. Many had manifested an interest, while Sawbwas had shown no little curiosity and one man had been baptized when Mr. Cushing and Mrs. Lyon took the steamer for Rangoon.

While Mrs. Lyon did not feel able to lay any plans for the future, Mr. Cushing had the Toungoo work to return to and his dear ones awaited him there. It was May, 1878, when they reached Rangoon, and in the following December Mr. Cushing met Rev. W. H. Roberts and family in Rangoon that he might accompany them to Bhamo to introduce Mr. Roberts, now the veteran Kachin missionary, in turn to the Kachin people. The river voyage was occupied as the previous one in teaching the incoming missionary the language he was to use, as well as the Burmese. Six days after reaching Bhamo they two set out for the hills. The Madrasi cook they had taken to prepare food for them on their jungle trip was afraid to leave Bhamo and declined to go further. So, after their morning's march they sat down to eat some cold rice with salt and a few red peppers. Owing to such poor equipment they spent only six days in this trip. In a few days another was undertaken. Following the caravan road the Kachin guards demanded from them the road tax which they assessed from all caravans. The missionaries sat down and argued with them that since they came to benefit the people and not to carry on trade they should be exempt from such exactions. On the grounds that they were religious teachers and gave medicine free they were permitted to pass unmolested.

After this introduction of Mr. Roberts to the Kachin chiefs and his field of labor, which was so novel and proved to be so full of danger, Mr. Cushing returned once more to the Toungoo field. Though this journey be mentioned so briefly it involved many weeks of river travel with its attendant discomforts and inconveniences and annoying delays.

## CHAPTER X.

### **Diversity in a Missionary's Experiences Illustrated.**

The Toungoo Shans being immigrants, driven out of the Shan States by the oppression of the Burmese government and the unsettled condition of the country, were not a permanent population in their new homes. Their shifting nature was seen when a village was visited the second time. But few of the Shans who were found the first time were in the same village thirteen years later. During the second period of Toungoo service Mrs. Cushing, who left her husband at Bhamo that she might hold this station and maintain the work already begun, found that Toungoo itself did not continue to be a resort for the Shans. As a result Kyundawgon, a Shan village not far from Toungoo, was made the center of evangelistic work.

While on the last river trip from Bhamo to Rangoon Mr. Cushing was much troubled with his eyes and stopped at Henzada to consult a physician about them. The following hot season was spent at Kaserdo in enforced inactivity on account of this trouble. At the end of the season he received a cablegram from Boston directing him to make a voyage for his health. Though loth to be again separated from his family he left Rangoon May 30, and went to England on a British India Co.'s steamer. In England he had his eyes treated and then began touring on the Continent. With occasional trips to London for treatment he continued this travel until December, when he sailed for Rangoon. This enforced rest from his chosen labors was most beneficially and enjoyably spent.

His arrival in Burma early in January of 1880 was to a hopeful situation. Not only did he find his own loved ones well, but Rev. B. J. Mix and wife had arrived to take charge of the mission at Toungoo so that he was free to settle at Rangoon and carry on his printing work. Proof reading on the dictionary and New Testament, which the year before had been done

under such overwhelming disadvantages, and which Mrs. Cushing had continued during his absence, was taken up again. The Shan Handbook also was then given to the printer. Establishing himself with some feeling of permanence at last, he began again to conduct Shan evangelistic meetings at Let-khok-bin, a suburban village to the north of Rangoon. During this time also he prepared his notes on the Kachin language which were published by the Royal Asiatic Society of Great Britain and Ireland, in a pamphlet of twenty-two pages, under the title, "Grammatical Sketch of the Ka-khyen Language."

So for a period of five months this family which had been separated so many times by labor and sickness lived quietly in Rangoon and rejoiced in the calm service of united efforts. It was destined to be only the sunshine of a moment to make darker the clouds gathering behind. Early in July the storm burst. "Monday Dr. Joseph called and told Nellie that there is no use of her trying to remain longer in Burmah. Her nervous constitution is so shattered by overwork that every month makes her recovery a matter of greater difficulty. If she remains much longer she will be a permanent invalid, he thinks. We were obliged to make the best of the inevitable and she with Herbert will leave for America *via* England about August 1. The change is no less needful for Herbert than for my wife. For two months he has been running down rapidly. There seems to be no special disease but general want of physical stamina. I shrink from the loneliness here for I know too well what it is."

Still the loneliness of the active missionary was not all. The long voyage in weakness with two painful operations in the Long Island College Hospital six months later only suggests the trials of the wife and mother and the heart struggles of the husband, absent because duties of the highest nature separated him from his dear ones in their need. Kind home friends cared for the sick one, fitting up the bare room in the hospital, caring for little Herbert and liberally paying all expenses.

These days also brought a rare experience to the sufferer.

In the rapid movements of the busy months which had passed Mrs. Cushing had felt much her lack of time for reflection upon her personal relation to God. Home cares and school cares and journeys for gospel preaching had been the sacred duties in days of health. But now she had time to pray and think about Christ as her own Saviour. It was one of the rich experiences of her life. She took her burdens trustfully to God and felt that she had daily answers to her prayers. Not only was her every need supplied, but she dwelt in the sunshine of a complete trust. The pain had its compensation, so that the sufferer expressed her warmest appreciation of the blessing which came in the time of pain and weakness.

Mr. Cushing, insatiable in his appetite for work, had a new duty put upon him as he took up life alone once more. In 1880 the Scot's Kirk of Rangoon was without a minister, and so invited Mr. Cushing to act temporarily as its pastor. On July 25 he began his ministry. The hour for the principal meetings in the English speaking churches in Burma is that of the early evening. So in the morning hours of Sunday he gave an informal exposition of Scripture to the few Shans who gathered at Let-khok-bin village, and in the evening he led the stately service and preached for the prominent merchants of the city. This pleasant but taxing relation he sustained for eleven months, during which time he prepared written sermons that he might most helpfully do the work desired of him.

November 23, he recorded: "Finished the translation of Revelation and thus of the New Testament. Thanks be to the Lord for his great mercy. May it be the salvation of Christ to many souls." For fifteen years he had toiled that this end might be gained and as he announced that he had "turned the

---

*Note.* Many of Rangoon's merchants are Scotchmen, who though far from home seek to perpetuate the church influences of their home land. Thus was formed the Kirk in Rangoon. Connected with the London Presbytery, ministers are secured from England who enter into contracts to remain for certain periods. Mr. Cushing agreed to conduct the public worship of the church, except the administration of ordinances, until the church could obtain a minister of its own faith and order.



forty years and half life is gone," he realised that the offering of his life to the Shans had already yielded substantial results.

The missionary in his literary labors had interested himself to make a collection of the Pali manuscripts of the sacred books of the Buddhists, the Bitagat, or Tripitakas. He completed this enormous triple collection and gave it to his Alma Mater, Brown University. Since Rangoon, the location of Shwe Dagon, the famous Buddhist shrine, was said to contain but one complete copy of this, it was indeed a notable gift.

Mr. Cushing's house was ever open to the Shans and occasionally, even while living in Rangoon, he was visited by Shan royalty. The Thibaw Sawbwa, who felt his indebtedness to the missionary, sought him when in the city. In 1881 parts of the members of the families of the Sawbwas of two important states visited him at about the same time. He was the one man in the large city who understood them.

June brought its relief and its burden. Rev. Wm. Kidd, the new minister for the Kirk, arrived and was warmly welcomed by the missionary supply, and the two became fast and lifelong friends. The gratified church expressed its appreciation by resolution and by a confirmed friendship which was most helpful to Mr. Cushing. Just at this time the Shan mission lost a devoted worker. Late in 1879 Mr. and Mrs. Mix had arrived to the encouragement of all interested in Shan missions. In June, 1881, they sailed away, he destined to be called to his reward before he could reach his native land. The years of pleading for Shan and Kachin workers had been trying ones. The pleas made were strong and greatly stirred many hearts. They could not have arisen from hearts not burdened for the peoples. The responses of workers to enter these difficult fields were few, and when they came, the brilliant and devoted Kelley, the wholehearted, prepossessing Lyon, and now the faithful Mix, one after another, ranged at last in the battle front had fallen. In a description of his own relation to this loss Mr. Cushing said: "I did not go to the Shan village to the usual service because I was obliged to go and see Mr. and Mrs. Mix



who have just arrived from Toungoo *en route* for America. This is a great sorrow to me. One year ago last October I went from London to Glasgow to meet them on their way to Burmah. For nearly a year Mr. M. has been slowly failing until we fear that he is not long for this world. Doubtless the trouble is slow consumption, although Mr. M. is hopeful that the change will prove the gift of health. This necessary move of Mr. Mix quite unsettles me again. I ought to stay here, and I ought to return to Toungoo. Just what I shall do remains to be seen. Will there never be any rest for the sole of my feet? I long to settle down somewhere. And then comes the thought, which I am honest to say makes a great lump come in my throat—there is little prospect of my ever having a re-united family except when I visit America. Whenever it may be possible for my wife to return my boy must be left behind.”

Thus the work in Rangoon and Toungoo was left in the hands of Mr. Cushing, assisted by Miss Rockwood who had recently joined the mission. The value of lady workers in the inception of the Shan work was not great, since Buddhists greatly discredit womanhood, regarding it as the source of all wickedness and weakness. Yet it was necessary for Mr. Cushing to remain at Rangoon\* and Miss Rockwood to undertake to do the work at Toungoo. After a little more than a year of faithful work in which she endeared herself to her fellow workers, Miss Rockwood's labors were ended and she joined the triumphant company of those who had fallen in the service of the Shans.

It was at this time, when forty-one years of age and after he had completed the translation of the Shan New Testament and also his first dictionary, that Brown University conferred upon Mr. Cushing the honorary degree of Doctor of Divinity, testifying both to their appreciation of the literary work he had done and also to their general approval of faithful labor in a mission field.

After the rains have ended for the season, the Baptist hosts in Burma gather in annual council. In the Burma

Baptist Missionary Convention, which was organized in 1865, the Karens in large numbers unite with the smaller number of Burmese Christians, and with them mingle the few Shans, Kachins, Talains, and Chins who represent the Christians of their tribes. Though intended that these gatherings be held in Rangoon only in alternate years, finding entertainment in other cities one-half of the time, it has been necessary for Rangoon to entertain more often than planned. This complicated gathering of different tongues operates well, if singularly. The better educated people of the different tribes have some knowledge of the Burmese language. Some of them use it well, though for religious purposes all much prefer their own tongues. In these large meetings those attending from the tribes not well represented must depend upon the Burmese language as a medium of communication. The chairman, a missionary, preferably one who can use several languages fluently, speaks in English first, favoring the younger missionaries and the English speaking Anglo-Indians and Indians. This is translated into Karen and Burmese. There are several tribes of Karens, but whatever dialect a Karen has for his own, he is apt to know Sgaw Karen. The Pwos who tend to be exceptions to this are rapidly giving up their own language and using the Burmese. A motion in this Convention must be stated in English, Burmese and Sgaw Karen. To avoid too many translations, two addresses are often made on the same subject, one in Karen and one in Burmese. In 1881 Dr. Cushing was president of this remarkable organization, as he was for several following years.

The winter of 1881-2 was spent with the Shans at Toungoo and during the ensuing hot season he was at Kaserdo suffering from chronic bronchitis. Dr. Pemberton at Toungoo gave him a certificate saying that it was necessary for him to take a furlough. Arriving in Rangoon he took up his residence with Rev. Wm. Kidd, the Presbyterian minister, and began the translation of a "Harmony of the Gospels" into Shan. Improved in health and helped by the home life afforded in his

friend's house, he soon added to his labors the supply of the English Baptist Church which was at that time without a pastor. For four months the whole work of the pastor of a city church fell upon him. In the annual report of the church it is stated that "Dr. Cushing threw himself heartily into the work and reorganized the church, so to speak, with a view to the expected pastor being inducted into his office with an efficient staff ready to aid and co-operate with him." "Dr. Cushing's services during the four months he officiated as pastor were greatly appreciated by the members of the church and congregation."

At the close of this period he attended the Decennial Missionary Conference at Calcutta and read a paper on the advance of missions in Burma during the decade. He greatly appreciated the association with the leaders among the Indian missionaries. This, together with the inspiration gained by visiting the scene of Carey's labors at Serampore, made the journey well worth while.

Early in 1884 Mr. Holt S. Hallett, who had been deputed to make an expedition from lower Burma into Siam and investigate as to the best route for building a railway, invited Dr. Cushing to go with him, thus affording an excellent opportunity to make a further study of the dialects of the Tai language, of which the Siamese is one, and to preach—Dr. Cushing making this a condition of his going. Mr. Hallett went in advance to Shwe-gyun to make preparation. January 16, Dr. Cushing, having previously obtained a pass from the Siamese Consul, took the steamer for Moulmein. He ascended the Salween river and four days later joined Mr. Hallett. From this place they started, having loaded their goods into six carts and occupied the seventh themselves. The oxen drawing the cart with passengers were full of life and not tractable. Veering from the cart road they drew the cart into a deep pond. Not only were the beds wet, but the water came up to the passengers' knees as they stood up in the cart.

Maing-lon-gyi was to be the real starting point for what was to be a long elephant journey. Several days were spent there reconnoitering the ground and getting all things in readiness. Mr. Hallett relates, (*One Thousand Miles on an Elephant*, p. 36): "Another day we crossed the river which lies to the west of the town to visit earth hills and to take photographs of the country from the platform of a pagoda, which stands well against the sky. The water was about three feet deep, and the bottom was covered with large pebbles, giving a rather insecure foothold. I was carried across perched on the shoulders of two men. Dr. Cushing waded the stream and resumed his nether garments on the other bank. I could not help glancing slyly at him as he tottered along, his predicament being so ridiculous for such a grave and learned man."

Earlier than this Mr. Hallett had discovered and noted in his companion a thorough devotion to his work. "Dr. Cushing, who is the greatest living Shan scholar, was accompanying me as interpreter in order to study the different Shan dialects, and was hard at work, when not at meals or not out for a stroll, from morning to night."

This long journey upon elephants had its drawbacks. One set of elephants could be taken only a limited distance. Then another petty ruler had to be besought to provide beasts to go the next stage. None of the rulers felt quite equal to refusing the demand in view of the papers which Mr. Hallett carried, but sometimes it took a good deal of firmness to get what was needed promptly. Then the keepers did not always fasten the elephants securely at night. When morning came, often all must wait for the elephants to be captured and brought back. Dr. Cushing, at the outset, took charge of the baggage. He arranged the goods in order and was present to see that the order was preserved so that no delay was ever caused by the state of the "kit." So much time was gained by this, and it was all carried out so methodically, that Mr. Hallett was full of admiration and praise. As they proceeded on the trip Mr. Hallett surveyed the way



from the back of the elephant. Directing his instrument toward some point which his eye caught he passed from point to point, not hoping by such means to do accurate work, but only to gain approximate results. He was pleased to learn that after his great circuit his accuracy was such that his surveying mapped the end of their journey only one mile away from the actual location.

For nearly a month their caravan moved on toward Chengmai (or Zimmay). It was on February 26 that they entered the city. Dr. and Mrs. McGilvary, of the American Presbyterian Mission, welcomed the travellers to their home. On the next day they called at the palace of the "king" and had an audience with him. Chow Oo Boon la-wa-na, a sister to the queen, and a friend of the McGilvays, gave them no little attention. For several days they were engaged in calling upon and receiving calls from princes and princesses, dining with one. On Sunday Dr. Cushing attended the Laos church service and found fifty of its eighty members present, the days of persecution and martyrdom for the church having passed.

They left the city accompanied by Dr. McGilvary, who kindly conducted them in their journey to the north. Then a prince of the royal blood was sent as an escort to the party which had been provided with five elephants.

Dr. and Mrs. Cushing had been in this region long before this when they went south from Kengtung to Chengmai and thence into Burma toward the southwest. An incident of this previous journey which Mr. Hallett relates accurately is worth insertion. "While halting at this spot (bank of the Meh Pa-pai river) with Dr. Cushing, his wife had a narrow escape. During the heat of the day she was startled from sleep by feeling something crawling over her. She at once suspected that it was a snake, and had the courage and presence of mind to remain perfectly still while it crawled up her arm, and over her face, and away from her temples. Then unable to restrain herself longer she jumped up and screamed as she



watched the large spotted viper disappearing in the grass." (p. 60).

As they went toward the north they found many of the Laos people dying from smallpox, unconscious that they might by vaccination protect themselves from it. While at Penyow they were courteously received by the governor, Chow Hluang, who kept them in conversation for an hour. "After the chief had recounted some Buddhist legends Dr. Cushing was so disgusted at seeing him fondling his young son who was covered with smallpox scabs, that he bade adieu. On passing me he whispered that there were four cases of smallpox in the family." On April 15 Dr. Cushing noted in his diary: "Had severe headache and fever last night with hard backache today. Abated considerably towards night, but the head remains heavy and the body feverish." That day Dr. McGilvary noticed two pustules on his hand and suggested that he had smallpox. Two days after the discovery he noted: "Was too ill to look at the country. Lay down in my howdah. Stopped towards noon at a lonely zayat in the jungle with a small guard station attached. Here the irruption of the smallpox began to appear on my face and arms. When my men became certain of the disease they nobly came to my help." Being separated from the rest of the party and occupying other zayats at night he was cared for entirely by his own Shan helpers and his Tamil cook. For six days he travelled thus upon his elephant until the party arrived again at Chengmai. There a small bamboo house was prepared for him and he remained in it, cared for by Dr. Peoples, the physician of the mission. His attack being very light he spent only a week in this confinement. According to previous agreement his connection with the expedition terminated here and he went to his boat in the Menam river and remained in it for three days before starting on his long and lonely journey down to Bangkok.

Here there came to him another class of dangers, and unusual as they were he recorded them in the same un-

impassioned way that he told of more familiar dangers. Shooting the rapids seem an ordinary affair from his description. "Yesterday and to-day noticed many places where people were making saltpetre. Passed through many small rapids and some very difficult ones. Side channels have been made by removing stones, which are just wide and deep enough to let a boat pass. Through these, boats are let down by means of a rope fastened to the stern, while other men guard the sides of the boat." May 6th. "Passed through several difficult rapids in which the boat suffered somewhat from the rocks. . . . . There is a sense of exhilaration in shooting a rapid under the skillful steering of a man who knows the road."

On May 24 he reached Bangkok. During that day he passed many houses floating in the river. Here he found Rev. Wm. Dean, D.D., of his own mission society, carrying on the difficult work which was so long maintained there. After a wait of six days in that interesting city he boarded the S. S. "Hecuba" for Singapore and there took passage direct for Rangoon, arriving June 14. Thus ended the eventful journey of five months. Though he could not do much of the ordinary work of jungle evangelistic trips, literary ends were served and a valuable acquaintance with the people was gained.

Taking up his literary work at this time he made his home in Russell Place, beside the Baptist College. Soon after settling he made a boat trip to Toungoo with Mr. Phinney, the last to be made in the old slow and laborious way. Returning from Toungoo they left the river at the Pegu end of the canal and walked to Tawa railway station to take the train to Rangoon.

A few months after the end of these river trips came another significant end. January 13 (1885), the announcement is made in his diary: "Translated 2nd Kings 23: 21 *ad finem*. This completes the translation of the whole Bible for which I thank God who has so blessed me in enabling me to see this day. May the translation be a source of light to

many Shan people." The purpose presented to him when called into mission work, the dream of his young manhood, the fervent prayer of his maturer years, had at last been realized. The Holy Scriptures had become an open book to a people who had dwelt in spiritual darkness.

It was not Dr. Cushing's nature to be satisfied with work already done. His translations were subject to many revisions. Sometimes he laid translations aside for a time with the feeling that he had failed to make the passage clear to the Shan mind, being baffled by the obscure subject treated in the original Hebrew in terms of an ancient civilization. At this time he gave attention to translating hymns. A few had long been in use, but now the collection must be revised and many new ones added.

He continued to suffer from liver affection and at times did his work while lying in his reclining chair. In the spring of 1885 his physician, Dr. Douglass, insisted on his going on furlough immediately, so on March 20 he took a P. & O. steamer at Singapore for Hongkong *en route* for America via the Pacific. He visited several mission stations in China and also in Japan, spending some time with Dr. Brown, the aged missionary who was first set apart for work among the Shans and who went into Assam to find them. Sailing for San Francisco Dr. Cushing was joined there by Mrs. Cushing. Thanking God that the long separation was over they leisurely went eastward, seeing many points of interest on the way.

Having visited his parents and friends he settled down in their little cosy home at Newton Center, assured that he should be able to accomplish much there. That winter as the winter before, Mrs. Cushing took courses of study in Newton Theological Institution. Except for several journeys west to present the cause of missions to the churches Dr. Cushing remained quietly with his family, gathering strength for years to come. Even here, however, his soul could not be at peace. He had long enjoyed a delightful friendship with Mr. and Mrs. Carpenter, formerly of the Bassein mission.

At this time they too were in the homeland and Mr. Carpenter was engaged in writing his tracts in regard to mission polity. Sane as they were from the standpoint of his particular mission, they did not take into account the state of other less fortunate missions and gave the general public very erroneous ideas of the needs of the fields. Dr. Cushing approached his friend and remonstrated with him, going away sadly to "read with deep sorrow" his later tracts.

Enjoying the fellowship of many of the leading thinkers and burden bearers of his denomination, he was invited to address the Rhode Island Social Union. But these fellowships and the joys of home only made more poignant the pain which the decision soon to be made would occasion. A formidable combination of circumstances was arising. In Burma the war by which the cruel and incapable King Thibaw had been deposed and exiled had taken place. Upper Burma and the Shan States had been annexed to the Indian Empire. With the annexation of the Shan States and the erection of a stable government in Shanland it would be possible for the missionary to enter its borders and establish mission stations. While mastering the language and translating the Bible he had been preparing for this occupation. Further, he might render assistance in the adjustment of relations between the Shan princes and the British government, since he was well acquainted with some of the princes and he alone knew their language and was capable of being an efficient interpreter. For him there was a great and difficult work ahead, and it called him to hasten back to Burma.

On the other hand there were domestic problems. Their son was too old to return to Burma and so must be cared for in America. Dr. Cushing's aged parents, as well as Mrs. Cushing's aged aunt who had been a mother to her, needed attentions which they alone could give. So in the pressure of burdens and opportunities, Dr. Cushing asked of his companion what he considered the greatest favor of his life. It was that she remain in America to care for the dear



ones while he returned to Burma alone. At first Mrs. Cushing rebelled strongly against this, since her heart also was in the work abroad and to give it up seemed too great a sacrifice. When her heart became more submissive she prayed that if it were God's will for her to give up the foreign work she might be given something to do in America which would at least harmonize with that which she gave up. In answer to this prayer the Philadelphia Union, which afterward became the Woman's Foreign Missionary Society of Pennsylvania, asked her to become their field secretary and develop the foreign mission interests in their state. Regarding it as God's call and being glad thus to further the work of missions abroad, she accepted the invitation and assumed the home problems of the family. Soon it became evident that this arrangement to labor in Pennsylvania was providential, since the aged ones all became partially dependent upon them and there was need of the added income to supply their wants.

These plans matured in February, 1886, in the midst of Dr. Cushing's furlough, and the brief taste of domestic life which he was enjoying he gave up, his heart expressing itself in the confession to his diary: "Feel a deep sorrow about the breaking up of my home so unexpectedly, but it seems best for the cause's sake."

At this point a new suggestion was made to him. When in Japan the previous year he had met Rev. Nathan Brown, D. D. Having labored among the Assamese most faithfully for a long period, he returned to his native land and after several years in America went to Japan to translate the Bible into Japanese, and completed the translation of the New Testament before he died. He had made the proposition to Dr. Cushing that he also turn to this work and translate the Old Testament into Japanese. After his death Mrs. Brown wrote with reference to her late husband's desire. Not seeing the necessity of a Baptist translation of the Old Testament he did not feel it imperative to turn aside from his work in Burma.



When summer was largely spent he went to Providence to say good-bye. It was a sad farewell which he bade his aged parents. On August 19 he went on board the S. S. "Celtic," bidding his family adieu there. The diary record says: "I have lost my dear wife and child again. The Lord knows all and will aid."

Passing quickly through England he spent a month in reaching Palestine, visiting several European cities. For seventeen days he journeyed in Palestine and eagerly viewed the scenes which were prominent in our Saviour's life. Leaving Port Said November 2, he sailed to Bombay and crossing India reached Rangoon November 27.

Without delay he went to Toungoo to find a Shan who could help him in his literary work. The preachers were scattered and he found none. The trip by train was an easy and rapid one. A little later he went to Promé by train and took a steamer for Mandalay to find Shwe Wa, who was in government service there. Then came the record of a notable sacrifice. "Shwe Wa came at about 9 a. m. He has resigned his position as Government Interpreter at Rs. 100 per month to come to me at Rs. 30 and work upon the Scriptures. He feels the importance of the completion of this work and is willing to sacrifice something for it." How the missionary's heart bounded at the sight of such an offering! Courage to go on in the service of a people is provided by such instances.

"It is suitable that I should record my high appreciation of the services rendered by Shwe Wa. Since he became a Christian he has been earnest in his desire to see the completion of the Shan Scriptures and he has given up much in order to assist in the accomplishment of that end. Shwe Wa was a novitiate in a Buddhist monastery in Kaingtung when my wife and I visited that city in 1870. Our paths next crossed in 1877 when he was a writer for Mr. Pilcher, the British Assistant Resident at Mandalay. Shortly after he left Mr. Pilcher's service and became the chief *sare* or clerk to Naw-hpa, the Sawbwa of Theinni, and conducted

all the correspondence of that prince with the Court at Mandalay. In 1880 Naw-hpa, unable to meet King Thibaw's demand for tribute money, fled to the Kakhyens in the north-east part of the principality and Shwe Wa came to Rangoon early in 1889 [should be 1881] in search of employment. Providentially I met him and he entered my service. I was at work on the translation of Genesis, and the truth seemed to take hold on him at once. A year later he was baptized and has lived a consistent Christian life ever since. When I prepared to visit America in 1885 he voluntarily offered to come again to my assistance when I should return from America, and to remain with me until the whole of the revision of the Scriptures should be finished. Shortly after my departure for America he entered government service as chief Shan interpreter at a salary of Rupees 100 a month, rising to a higher sum by fixed increments. On learning of my return to Burma he resigned the service and came to my assistance and had a very much smaller monthly salary. His course has given strong evidence of the genuineness of his attachment to the religion of Christ. He is a scholar in the literature of his own language and has a fluent command of the Burman. He is quick to learn whatever is placed before him, and soon became very familiar with the Bible. From a literary point of view I could not have had a better helper, while his deep appreciation of God's Word led him to great carefulness of effort to assist in making the meaning plain in his own language." (*Miss. Mag.*, 1890, February, p. 98.)

While in the old Burman capital Dr. Cushing took occasion to visit the Thah-tha-na-baing, or so-called archbishop of the Buddhists of Upper Burma. This head of the priesthood was greatly revered by the people and his opinion in Buddhist matters was final. The English Government, on assuming control of the country, treated him with great respect and was rewarded by his advice to the people to remain passive in the change of government. Dr. Cushing's attitude toward the Buddhist priesthood, in harmony with this visit, was

one of friendliness, feeling that acquaintance with the priests permitted a fuller understanding of their needs and more accurate appreciation of what is good in them.

“January 1, 1887, found Mr. Calder and myself at Mandalay, whither I went in the hope of furthering plans for a future entrance into the Shan country. It was impossible to visit any of the Shan principalities on account of the unsettled relations of the princes to the English Government. The visit to Mandalay, however, was not fruitless. Shan caravans were visited by myself and a Shan Christian for the purpose of preaching and tract distribution. Toward the close of the month the Thibaw Sawbwa arrived in the city. He recognized our acquaintance of former years, was very cordial and gave repeated invitations to come and live at Thibaw. He also offered some of his children as pupils if I would establish a school.” (*Annual Report, 1888.*)



## CHAPTER XI.

### **From City Distractions to Burma's Wonderland, 1887.**

Dr. Cushing's residence in Rangoon in the vicinity of the Baptist College and his great interest in it, early led to an official relation to it. He had been for some years secretary of the board of trustees and afterwards president of the same board. As president he had championed the work of the school and sympathized with the faithful workers who had been in control of it. In 1905 he told of its origin as follows: "More than forty years ago the missionaries in Burma began to feel the necessity of laying the foundation of an institution for higher education, which should be under strong evangelical influences and preserve to the mission the best youth of the churches. Christian children of the second and third generations began to desire an education beyond that afforded by the station schools. Not only was this a natural desire, but it was stimulated by the establishment by the Government of a college in Rangoon. For a while some of the Christian youth attended that institution; but not only was it avowedly neutral religiously, privately a strong anti-Christian influence pervaded it. Many of the young men of the mission who attended became indifferent to Christian work, even if they did not altogether lose their Christian character. In 1872 Rev. Dr. Binney opened a school of a few pupils, and it was intended that this should in due time develop into a college. Many difficulties arose from time to time, and for twenty years the school met with varying success, after which it began to grow rapidly." (*Miss. Mag., January, 1905.*)

It was during the period of "varying success" that Dr. Cushing was related to it simply as a member of the board. But during this period also he assumed the principalship for a short time in order to relieve Dr. Packer who was obliged to



go on furlough. On April 14, 1887, he took charge and moved into the house Dr. Packer had occupied. The student and writer, preacher and traveller, now became a man of affairs and a teacher. The minutiae of school work, the care of finances, oversight of teachers, reports for the government, as well as for the mission, all occupied his attention.

While adding this extra work to his literary endeavors his soul was greatly tried by the failure of the Missionary Union to provide for printing his latest revision of the New Testament, as well as the tentative edition of the Old Testament. Having in a measure overcome this hesitation on the part of the Committee he carried on the revision, and ere the year passed the work of stereotyping the Bible was well begun. His Shan Grammar and Handbook were both revised, enlarged and reprinted.

Let us look at a sample day of this busy man ; "September 1. Went to town to get various articles. Attended to school duties. Read a little MS. Was much interrupted by calls upon my time. Worked a little on the Grammar which progresses all too slowly. Went with Miss Stark to San Choung to see Lay Nu whom she wishes to return to Toungoo. Read two long proofs." How distracting and disconcerting such a program must have been !

The school term was a quiet and pleasant one. This was not expected. As there were in the school Karens, Burmans, Shans, Chinese and Telugus, exhibitions of race-feeling were anticipated. They had not associated in an institution long enough to wear off the antipathies which existed among them. The average attendance was less than seventy and the first term continued from May 16 to October 14. On Sundays Shan services were conducted at Letkhokbin, except upon the first Sunday of the month when the Shan disciples gathered at the missionary's house in the city for preaching and the communion.

At the close of the rains he made a hurried trip to Thaton for the dedication of the chapel of Mrs. Kelly's Shan and Taungthu mission there. From Moulmein the trip was



by river and eight miles of railway. He preached the sermon and offered the dedicatory prayer in Shan on the morning of November 13.

His plan had been to leave Rangoon November first and attempt to establish a mission in the Shan country at Thibaw or Mongnai. The regions were quiet and the project seemed feasible. But his plan was frustrated by the publishing of a new law by the Indian Government called the "Act for Disturbed Districts and the Shan States." Notwithstanding this Act the Chief Commissioner, Sir Charles Crosthwaite, secured permission from the Viceroy for him to join the military column which was going to Theinni (Hsenvi); but the conditions were such that he concluded not to go. A detachment of the First Biluchi regiment, at Pinyinmana, under command of Colonel Sartorius, was ordered to visit Mobyé and the Red Karen country. Dr. Cushing and Dr. Bunker of the Toungoo Karen Mission were invited to join the expedition.

"On December 16 we arrived at Kongi city, which is the residence of the Mobyé Sawbwa, where we were joined a few hours later by Colonel Sartorius, who had left his camp at Nanta and come on with a small escort to meet us. The Sawbwa, aware of the approach of our party, despatched his Nah-kan-daw-gyi to salute us and escort us to the zayats where we were to stay. Kongi is a small stockaded town built in the hills which bound the western side of the Mobyé plain. It was founded by the present Sawbwa to escape the frequent raids of the Red Karens, to which all places in the plain were liable. The place has not increased in size since I visited it twenty years ago. The Sawbwa lives in a very plain style and seems rather proud of his simple mode of life. His residence is not distinguishable outwardly from the houses of well-to-do citizens. Within, the only sign of high rank is a dais surmounted by a white canopy. Notwithstanding the absence of princely pomp the Sawbwa has great pride in the ancient royal blood which flows in his veins. His ancestor was Narapati, a younger son of Ongbong Khun Maing who belonged to the Shan dynasty of Ava sovereigns,

and ruled some time before the succession of the house of Alompra to the Burman throne. Through the reading of Christian books the Sawbwa's faith in Buddhism has been shaken. He was very courteous during the three days of our stay in his city. He voluntarily suggested the opening of a school in Kongi (or Kongee) and offered his younger sons and his nephew, the Loilong Sawbwa, a lad of twelve years, as pupils. However, when, at Dr. Bunker's request, I asked him for a written permission stamped with his seal that the Karens tributary to him might open schools in their villages, he declined to give the writing although he verbally assured us that he was perfectly willing that schools should be established. Evidently some secret cause of fear moved him to refuse the written permission."

"I found many of the people considerably well informed in regard to Christianity. They gained their knowledge from Kham Sul, a fellow-citizen, who having become convinced of the truth of the religion of Christ, went to Toungoo for baptism and received the ordinance there in 1884. This man felt a 'woe unto me' if he did not preach the gospel, and from the first was most earnest and constant in proclaiming it. His knowledge of the truth, his zeal in preaching it, emphasized by his evidently thorough conviction that there was no salvation outside of it, made themselves felt on the Shan people."

The journey from Toungoo toward the Karenni states had been one fraught with great dangers in the earlier days when Dr. Bixby made his eventful trips in that direction. His escapes from the perils of a lawless country often seemed to him little short of miraculous. On a previous journey Dr. Cushing had had a series of alarming experiences as well as heard of frequent daring robberies and murders. The especially disturbed condition of affairs at that time was the occasion for the presence of the column of British troops. One incident illustrated a lawless practice which had been carried on there. Two Indians carrying mail for the troops were reported killed, and while one was found only

wounded, the other was dead. A strip of "no man's land" lay between two states and there no law was recognized. The two carriers were watched until they reached this unowned and unguarded territory. In this they were attacked, there being no fear of any avenging government. With wars between petty states and feuds between villages added to such monstrous lawlessness it is not strange that travellers had had many adventures.

Dr. Cushing had previously visited Inlay Lake with its numerous floating islands and its large villages in the water. Its crystal clear water and delightful scenery had charmed him. He had spoken of it as the loveliest spot in the Shan country. The haste of his journey did not permit him to visit the hot springs on the east and west shores, nor even to see those that can be seen boiling up in the midst of the lake. His success in meeting the people and in preaching to them had not been great, for people living in houses built upon bamboo poles in the lake cannot conveniently gather in the streets of water. Their habit is to congregate in the bazaars only, and these are held once in five days in appointed places on the shores, where they trade with the Taungthus, Shans and Taungyos. On bazaar days hundreds of boats line the shore and the hill people descend with laden bullocks and with loads upon their shoulders. This is the real opportunity for the missionary.

It had been reported to Dr. Cushing that the outlet of the lake, the Moby or Beeloo River, ran southward for a distance when its waters suddenly disappeared in the earth. Col. Sartorius was as eager as the missionary to witness this sight and so the party followed the river many miles south until they reached a marshy place. The large stream, which to the north is a roaring torrent with occasional rapids, was seen to divide into small rivulets running off and disappearing here and there until all had been swallowed up. It was then understood that this was the first party of English people to witness the remarkable phenomenon. It is now

known that still further south this water rises once more to the surface and resumes its river form.

Dr. Cushing acted as interpreter for Col. Sartorius as he sought to secure peace and good order where lawlessness had so long predominated. Dr. Cushing's former acquaintance with some of the rulers, as well as his knowledge of the language and the country they traversed, were helpful to the military troop. Besides it was possible for him to study the language variations of the Shans of that region and to inquire into the state of the country and the prospects for opening a mission station when permission should be granted by government. Dr. Bunker made a detour from the rest of the party for a few days with the permission of Col. Sartorius and learned enough of the region so as later to move toward the establishment of a Karen mission at Loikaw.





## CHAPTER XII.

### **Haipalu Station Opened.**

Rejoicing in the gain which was derived from the journey into Mobyè, Dr. Cushing was glad to be homeward bound, since their liberty of preaching had been somewhat curtailed. When well on the way he was attacked by malaria and his temperature one night rose to 106 degrees, with delirium. The next day found him struggling to ride his pony in preference to being put upon an elephant. When he reached Toungoo he wrote that he was glad to rest a while, and then after a day of quiet he took the train for Rangoon where another extra task was waiting for him. Rev. Thomas Evans had been called from India to take charge of the English Baptist Church, and was winning his way into the hearts of the people when his medical adviser insisted that he could not remain in Rangoon, and so he had departed. It was for only two months that the church first asked Dr. Cushing to supply their pulpit. Having consented to help, the period extended to more than two years. Beginning in March, 1888, he continued in the pastorate until October 12, 1890.

The demands of this church upon the energies of its pastor were as great as that of the average city church. Its membership was small and it was burdened with a heavy debt. Though persistently continuing his proof-reading, also the finding of new words for the dictionary, he put his heart into the church work. At the beginning of 1888 the debt amounted to 7,179 rupees. The entire amount was raised within that year. Oppressed with "constant weakness and tendency to illness," which he sought to conceal, he was also bearing the crosses of his people. "June 25. The care of the church rests heavily upon me. I must do my Shan work also. Will God give me any souls?" His enthusiasm cried out for greater strength. "O that I had



nerves of brass and sinews of steel. Work is sweet and the blessing great."

What claim has an organization upon the services of a man whose capacities and powers would have lain dormant without its aid and guidance? This question is a burning one in mission lands. The mission takes the raw and unattractive native stripling and secures his development mentally and morally until he is a force worth considering in the professional and commercial markets. Since the mission is not professional nor commercial it cannot compete in their realms. In a letter to Dr. Murdock Dr. Cushing put this situation in a concrete way. "The Shan mission, so far as Toungoo and Rangoon are concerned, has suffered a fiery trial from civil and military officials who desire competent interpreters and clerks during their service in the Shan country. Such excessive wages have been offered that I wonder any one remains with us. To men who have only Rs. 25 or Rs. 35, the offer of Rs. 140 a month is naturally an attraction. As I said in my last week's letter, I am to lose Shwa Wa November 1st, 1889. Whether either of the two remaining men at Toungoo will ultimately yield to the powerful temptation of such large wages I cannot tell. The last and most unexpected defection is that of my Shan compositor who has worked for twelve years setting up my tracts and Scripture portions. He has always been an open and straightforward man. Five days ago he suddenly took his discharge without any warning to me, to enter government service. He had always declared he wished to work until the Bible was through the press."

"In this condition of things you can see how poor the prospect is of competent workers to enter the Shan country next year. The opening of the Shan country and consequent demand for Shan interpreters has actually cleaned the mission out. All our young men are scattered in government service. The work in the Shan country must begin *de novo* in many respects." (November, 1888.)

But Dr. Cushing was not the man to expend his strength

in lamentation. He appreciated the needs of government and was in sympathy with the good work it was doing for the Shans as well as the Burmans. Yet feeling that the government did not appreciate what injury it was bringing to the mission he visited the Chief Secretary and protested against the wholesale drawing away of the workers of the mission. (September 3, 1888.)

The general prohibition of entrance into the Shan States was intended to keep out men who in the unsettled state of the country would be disturbing factors. In 1888, although not yet deemed advisable to take off this restriction, it was suggested to Dr. Cushing that he enter without asking permission and establish missions. Dr. and Mrs. M. B. Kirkpatrick arrived that fall and it was decided that they should go to Toungoo and spend a year in learning the Shan language before going into the interior. Dr. Cushing's extra labor with the English church, together with the defection of native helpers, must have been cogent reasons for delaying the beginning of work in the interior.

During this year he preached in Shan and English in Rangoon three Sundays each month, and in Toungoo one Sunday each month. On Monday and Wednesday evenings he was in the Christian Endeavor and prayer meetings in Rangoon. A coffee-room, conducted by the church in the interests of soldiers and sailors, engaged some of his time. The constant visiting demanded in a church, and not a few trips into jungle places, besides his literary work made Dr. Cushing one of the busiest of men.

An interesting account of his pastoral labors prepared by one of his co-workers is as follows:—

“Some men have broad vision and plan grandly, but lack the ability to work out details in any plan, and so fail of accomplishment where others with lesser vision succeed. The story of Dr. Cushing's life tells plainly his breadth of vision and his statesman-like grasp of large matters, while those who stood nearest to him in his everyday work knew that his painstaking scholarship in his Bible translation work

was matched by equally great care in the working out of all details in everything else he undertook. While acting as pastor of the English Baptist Church in Rangoon he was greatly troubled by the fact that while the prayer meetings of the church were well attended, it was exceedingly difficult to get any of the local membership to take part, the oldest deacons being always silent though regularly present, not having been brought up to give expression to their thoughts either in prayer or remark. There was growing up in the church a fine band of young Christians who were just as backward. To remedy this condition was the problem that weighed on the pastor's heart. The Y. P. S. C. E. was a new organization just started in the home land, and neither Dr. Cushing nor any other missionary in Rangoon had ever attended a meeting of any such society, but the principles and the pledge were learned from the home papers. It seemed to promise better results than any other plan which could be thought of. Elsewhere is noted Dr. Cushing's method of planning out his day's work in order to get in his pastoral calls along with his exercise. So now he first discussed the new plan with Mr. Phinney of the Press, who stood nearest to him in the church work, and got his promise to join and to stand by the pledge if an organization could be effected. This promise was gladly given, and Miss Ranney, who was doing faithful work as the teacher of a promising girl's Bible class in the Sunday school, also as gladly agreed to do the same. Then he went to Mr. Pascal, assistant in the Press, made the fullest explanations to him of the plan and the pledge, and got his promise in like form. With these three names to use as leverage, Dr. Cushing went day after day in making his pastoral visitations to others of the young people, the older and better trained of them, and taking them one by one, laid the matter before them, laying it on them as the burden of a duty alike to themselves, to their church and to their Lord, and asked for the promise to be given, as the others had given it. Some few were easily persuaded and gladly promised, and their

names were added to the list of those who were under promise; but to others the matter seemed to be almost too great a burden to be undertaken, and it was only after much persuasion that the promise was secured from some to whom the simple taking part in a young people's prayer meeting seemed almost as great a matter as a fresh profession of faith when joining the church. But when between twelve and twenty of the young people had given him the promise desired, Dr. Cushing announced an evening for the organization of the society, and so was born the first Christian Endeavor Society in Burma, if not the first in all India, which grew and became the means of great usefulness in the church during this pastorate. The society carried on a Coffee Room in a rented place across the street for the benefit of English soldiers and sailors as the most important of its varied activities."

Dr. Cushing's attitude toward his own personal duty in relation to health he expressed verbally as well as by his conduct. Dr. Murdock, the Foreign Secretary, had written to him urging him to care for his health even to the neglect of his work. In the long strain of his hard position he, being constrained to attach whatever blame there was to the Executive Committee, decided as to the course he must pursue under the conditions. "In your kind letter to me you urge me to take rest and say that work can be suspended, but health may be lost permanently. It is often true, but the closing of this church because there is no one to preach; or the scattering of the congregation because there is no one to look after the members of it, . . . . . would be suicidal. I cannot give up the work until relieved or utterly broken in health. Yet my heart is troubled, greatly troubled, for the coming cold season it is possible and desirable to go to the Shan country. I leave the responsibility in all these matters upon the Executive Committee in the presence of our common God."

There was an exodus of the few Christian Shans at Letkhokbin and in July the only remaining Shan Christian



died. This closed the work at that village, though services were kept up in neighboring villages, and one Shan was baptized. During this summer (1889) also he severed the relation with the Toungoo English church which he had maintained so long. Visiting Toungoo often for the guidance of the Shan work there he had preached for the English church monthly and had been the pastor of that church. James Petley wrote: "I am deputed by the brethren, members of this church, to convey to you their sincere thanks for all your kindnesses and constant Christian care in raising up, strengthening and supporting us during your pastorate, and while we are so sorry to lose you as our pastor we do not fail to see the necessity which from your manifold duties and non-residence in Toungoo calls for relief, and your resignation was duly accepted at a special meeting of the members held yesterday."

As the winter of 1889-90 approached Dr. Cushing prepared to make an extensive journey through the Shan States with a view to opening a mission station in the interior. Dr. Kirkpatrick, who had been at the Toungoo Shan mission for a year, was ready to undertake the establishment of a station at whatever point was decided upon. A journey of two and one-half months thus interrupted his work in Rangoon.

"I left Rangoon by rail December 16, 1889, and was joined at Toungoo the next day by Dr. Kirkpatrick and a number of coolies. We arrived at Meiktila Road early on the morning of the 18th. I had good reason to appreciate the convenience of the railway for a trip to Shanland by this route, as it shortened the first part of the journey by eight or ten days of slow tedious travel over the Burman plain. The 18th was spent at the traveller's bungalow in dividing the loads into two equal weights of ten viss apiece for the coolies who were to bear them over the mountains, and in making such final preparations as were necessary for an early start the next day."

Their journey lay over the newly laid out and partly



completed government road to Fort Stedman and on east to Mongnai. Finding Mongnai in an almost depopulated condition they turned to the north on their way to Hsipaw. They selected the western route through Legya and it led them into a picturesque mountain range. "Through being misinformed we entered these mountains late in the afternoon, only to find no village and to spend the night supperless under some large apple-trees in one of the narrow ravines. The journey from Moné city to Legya city occupied four and a half travelling days. It was painful to visit the eastern part of the principality. Sixteen years ago the city was flourishing and the vast rice plain extending as far as the eye can reach, dotted with thrifty villages and yielding bountiful crops. The city was repeatedly burned in the late troubles and the inhabitants scattered. Now the city is a shadow of itself and the vast rice plains are overgrown with tall grass, the lair of tigers and other wild beasts; yet under the influence of peace and a wise government this fertile region cannot fail to become the home of a numerous and well-to-do population. Legya is a large principality and its central position gives it much importance."

"Although Maing Kaing is reckoned as one of the smaller principalities, its territory is somewhat extensive; the population is quite large; villages dot the plain and there is everywhere the appearance of returning prosperity. The city of Maing Kaing shows the traces of the late wars. The haw (palace) of the Sawbwa was burned and much of the city itself, but new houses were in process of erection and we met *émigres* returning to their former homes."

"Near the city is one of the largest and most curious collections of pagodas that I have ever seen. Passing out of the present city over a causeway and through the site of an older city marked by the embankments which are all that remain of its ancient walls, we came to a smaller area likewise enclosed by embankments of earth. Within this and filling only a smaller area are more than five hundred pagodas, many of which are of considerable size. The superstitious

belief of the place affirms that when the area enclosed by the embankments is filled with pagodas Aremiteya, the next Buddh, will appear. Several pagodas have been erected recently and others were in process of erection. Notwithstanding the poverty of the people, who are just beginning to recover from their calamities, they are ready to lavish their small means in these efforts to secure merit against the future."

"Lashio was the northeasternmost part of our journey. We now turned south of west towards Thibaw. There were no more pine forests, deciduous trees taking their place. Villages began to be numerous and large tracts of land were under cultivation. One day and a half of easy travel brought us to Sê En, a village by the deep, swift Nam Ma which is the boundary between Theinni and Thibaw. We were ferried across the Nam Ma and in little over a day's march reached Thibaw city."

"Thibaw is now the thickest settled part of the Shan country, and the place to which first attention should be given in establishing a mission in Shanland. We immediately sounded the Sawbwa with reference to his feeling about the residence of a missionary at Thibaw. He expressed himself very cordially in regard to the matter and said that he would give land and aid in furnishing timber for a house. On leaving the Sawbwa Dr. Kirkpatrick and I visited the new city and looked over the ground outside of the line of the northern wall. Two plats of ground were found which formed the highest points of land near the city. One of these, however, would be crossed by the new city wall. The piece of land selected forms a knoll and the great road to Mandalay runs along its northern base."

"The gilded spire of the Sawbwa's palace rises from the midst of the old town which is largely concealed from view by the embankments of earth which surround it. This palace and that of the Nyaungue Sawbwa were the only unburned palaces which I saw. The other Sawbwes are living in temporary bamboo structures."

"The situation of the present city of Thibaw is not healthy. Last year the Sawbwa began the erection of a new city on a much better site, a mile or more to the south. Many houses have been built there already, the digging of the moat has been begun and the posts and other material for the erection of the new palace have been gathered."

"Our reception by the Sawbwa was all that could be wished. He is an old friend of mine and certainly deported himself in the most friendly manner. We were always received in the throne-room with all its gilded trappings; but English ideas so far prevailed that there were chairs and a table which relieved us of the necessity of sitting upon mats. At the first and last interviews the wife who accompanied him to Rangoon some years ago came out and sat with us. Although contrary to native etiquette, it was designed as a compliment to us, for the Sawbwa is well accustomed to English ways."

"We left Thibaw, Monday, January 27. Villages, some of them large, were found all along our route. From Thibaw to Mandalay we constantly met caravans of loaded bullocks, coolies bearing merchandise, and troops of men and women who had been to Mandalay to worship the great Arakan idol whose temple is in the southern suburb of that city. On the morning of the third day from the city of Thibaw we came to the famous Gotaik Pass and descended a steep rocky precipice of 1200 feet by a road winding on itself until we came to a natural bridge by which we crossed to the other side of the deep ravine. Beneath the bridge, apparently another 1200 feet, foamed and roared a mountain torrent. This pass is the only serious obstacle to a cart road all the way from Mandalay to Thibaw."

"The trip has been a rapid and fatiguing one of observation. Before settling upon the station which should be first established it was most desirable to see what changes the years of war and anarchy had made. The result of our observation was that Thibaw should be occupied at once because of its large population, and because at present it

is easier of access than any other large principality. Moné ought to be occupied as soon as possible, but the first choice in present circumstances falls upon Thibaw. Dr. Kirkpatrick has nobly responded to the call and needs the prayers of all lovers of missions that he may be successful in his attempt to enter this virgin field."

"In closing, there are a few facts which may be of interest to state: The population of the Central and Southern Shan country is much smaller than sixteen years ago in the reign of King Mindon. At that time Moné, Legya and the smaller principalities were dotted with villages; the great plains were under extensive cultivation; the bazaars were crowded and the amount of trade with Lower Burma much greater than at present. Moné city, for example, had two or three thousand houses. During the wars it was destroyed. Now there are about four hundred houses."

"The principal causes of this state of things are found in the wars which have desolated the country. The latter part of King Thibaw's rule the demand for money or elephants became very exacting. Unable to comply with the repeated heavy demands the Moné Sawbwa was summoned by the king to Mandalay. Knowing well the danger to his person which this summons meant, as he quietly said, he had nothing to do but resist. Other princes became confederate with him in rebellion, but unable to withstand the Burman troops sent against them, all fled across the Salween to Kaingtong. The Burmans occupied the country, burning villages and towns and driving large numbers of the unhappy people into exile. With the downfall of King Thibaw the Burmans departed and the princes returned. Unfortunately on their return the princes brought with them the Shwe Linbin Pretender, who had been invited to Kaingtong from Lower Burma, where he had been under the care of the British government, and even occupied a small civil office at the time of his flight to Shanland. This was a signal for civil war. The princes of Moné, Maing Pon and other southern states, arrayed themselves on the side of the Pretender, while Legya



and the other principalities resisted. The southern princes were stronger and ravaged the central states by repeated invasions during the months which elapsed before the first English expedition entered the Shan country."

"From many independent reports it is evident that these civil strifes were carried on with exceeding ferocity and brutality. The princes and people of the weaker states fled to the mountains to subsist on roots and leaves, or made their way to Lower Burma. As if these calamities were not sufficient for these unhappy principalities, famine came during the first year of English occupation. The troubles had prevented the sowing of the fields and multitudes tried to subsist on what could be found in the fields and forests. The mortality was frightful as the unburied human bones by nearly every town testify. As one headman of a village said, 'We were too weak to bury the dead and could only drag the bodies to the graveyards.' The whole length of the great roads smelt most offensively, for many had died while trying to get out of the country. In some places like Maing Kaing the bones have been collected and cast into dry, unused wells. Last year the cattle plague passed over a part of the country and great numbers of bullocks and buffaloes died." (*Mag.*, 1890.)

Dr. Kirkpatrick reported concerning their visit to Thibaw that: "At Thibaw the Sawbwa was very cordial, sending us presents of fruit, rice and vegetables and giving Dr. Cushing a fine pony. He also gave a desirable piece of land for a mission compound and promised to give all the teak needed for building a house and chapel."

Dr. Cushing returned to Rangoon to his pastorate and literary work. A month later illness and weakness forced him to take a few days rest. He went to Amherst March 5, and returned on the 19th. These were days in which he felt the pressure of the duties of the Educational Syndicate and the Text Book Committee most, yet the breadth of his sympathies had still further expression. On April 14 he "attended a meeting at the Town Hall to form a society



for the prevention of cruelty to animals." The strong interest he took in this is seen in the fact that he continued to work with it until his death and was the president of the society until he left Burma for the last time. The Agri-horticultural Society claimed his attention and he was prominent in its work for a longer period.

A sad blow came to him in the spring of 1890 in the death of his very dear friend, Dr. Emil Forchhammer, Professor of Pali in the Government College, and a prominent student of archaeology. Being joined by their common tastes and sympathies in literary pursuits, they were companions and correspondents for a long period. The closeness of this friendship, like that which he maintained with the China Inland missionaries at Bhamo in earlier days, both expressed and drew out the boyishness of his nature, so that in letters he sometimes indulged in caricature pen sketches. When news of Dr. Forchhammer's death came and the blow fell with double weight on him, he was urged to be the biographer of this prominent German scholar and wrote for the *Rangoon Gazette* and the *London Times*.

At last at the close of the rains of 1890 (October 12) relief came to him in the work of the English Church. Rev. F. T. Whitman arrived to assume the pastorate. The previous year saw advance in the work of the church. For that year he wrote: "My pastorate of the English-speaking church has continued as usual. In January and September there were several weeks of extra meetings and much religious interest. Besides the weekly prayer-meeting on Wednesday evening, which is always well attended, there is a Society of Christian Endeavor of forty-five active members, whose meetings on Monday evenings are a great help in interesting our young people in Christian work. The regular Bible class on Thursday evening is well attended."

"Last year saw the debt on the church building removed. This year the debt of Rs. 654 on the seats has been raised and paid in. The regular monthly subscriptions have increased through the introduction of systematic giving." Twenty-one

had been baptized during the year. The allusion to his work in the annual report of the church is as follows : " Our dear pastor, Dr. Cushing, has very kindly retained the office throughout the year though burdened with other work. His efforts for the good of the church have been unceasing, and he has earned the utmost gratitude of the members of the church, and we have reason to believe that his disinterested labours have been appreciated by the members of the congregation as well."





SAW NA.



KO SHWE WA.



## CHAPTER XIII.

### **Mongnai Station Opened.**

Weary in body from the added work of the English pastorate, Dr. Cushing pressed on to the completion of the stereotyping of the Old Testament. This literary work, together with several short journeys in Burma, occupied him until the end of 1890. But he had become a prominent public man and his advice and assistance were sought by all classes of people and for many purposes. Not only the unthinking public but one of the city daily papers spoke of him as the "Bishop of the American Baptist Mission." Government officials visited him for information and advice. Many missionaries made trips to Rangoon or wrote to him that they might obtain his help in the work of their fields or in their relations with the government or the Executive Committee of the Missionary Union. Young men sought advice in their personal affairs and found a true sympathizer and helper. After a trip to the Toungoo jungle as a companion of Dr. Mabie, the Home Secretary of the A. B. M. U., he returned home and at night jotted down a hint of this state of things. "February 26, 1891. Came home to find no end of people wanting something." Again, "August 30. Received calls from persons in trouble and need of advice."

In the spring of 1891 the Evangelical Alliance met at Rome. Being granted a short leave of absence Dr. Cushing sailed for Europe. The meetings passed, he went on to England and visited for a few days with his friend Rev. Mr. Kidd, former minister of the Scots' Kirk in Rangoon. Here he received an invitation from a friend to go on to America at his expense and so gladly hastened to his loved ones for a few days visit. As this arrival was just previous to the anniversary meetings of the Missionary Union, a few days of his short visit must be spent in Cincinnati, the place of its entertainment. His little glimpse of home was gained



and hurriedly he set out on the return voyage. In four months from the time of his sailing away he landed at Rangoon.

At this time the English church, of which he was a member and which he had served so helpfully, was passing through deep waters. The pastor who succeeded Dr. Cushing was out of sympathy with his fellow missionaries. Holding the affections of a part of his church he charged Dr. Cushing with opposing him in his work. Dr. Cushing promptly asked a church letter to unite again with the First Church, Providence, and was given a letter of dismissal. Dr. Cushing's action was prompted by his desire to remove every obstruction to the work of the church to which he had given so many months of service.

His last two trips into Shanland had taught him that he was no longer physically able to endure the hardships of pioneer life. He had suffered severely from fever and from irregularity of diet and exhausting marches. Now preparations were made for effective work in the interior of Shanland. Toward this he had striven since his first arrival in Burma. The Bible and tracts had been translated. The Shan States had at last become quiet. Wars had ceased and the British government had assumed a control that was to be relied upon.

But his physical condition was not all that weakened him, for there were many perplexities and anxieties. When Dr. Kirkpatrick established the station at Hsipaw, he took with him many of the Christian Shans, including helpers, leaving the work for Shans in Toungoo very weak. This was the anticipated removal of the Shan mission to the Shan States. Hence it was proposed to unite the remaining Shan mission there with the Burman mission. This was agreed upon. Dr. Griggs and wife were carrying on the Shan work in Toungoo. It would be wise for them to keep a home there until suitable buildings could be erected at Mongnai to which place they expected to go later. Though the old Shan house in Toungoo was in a dilapidated condition and in

danger of falling, Dr. Cushing urged that it be left for another year that it might afford a home for Mrs. Griggs and a base of supplies for the station in the interior. Rev. H. P. Cochrane was in charge of the Burman work and was soon to erect a new house for that mission. The Executive Committee directed him to take down the old building and erect the house needed in its place. As a result Mrs. Griggs went with her husband to Mongnai at once and was soon invalided home.

At this time the board of trustees of the Rangoon Baptist College invited Dr. Cushing to become the principal of the school which they hoped some day would become actually a college. It had been doing the work of a high school in charge of two missionaries. During its early years the school was kept from growth by the attempts of some to move it to Bassein, and by the shifting policy of the Executive Committee which was induced by the uncertain conditions. The proposition to make it a Karen college, which was long discussed, had nullified most of the efforts made. The fact that the Karen languages were not recognized by the Education Department of Burma as even branches of study above the fourth standard, or fourth year of work, rendered such discussion meaningless. From the fourth to the seventh standards all were obliged to use Burmese as a medium of communication, and beyond that, in the Anglo-vernacular schools, English was required as the means of communication.

It was not Dr. Cushing's choice to take charge of a college. He much preferred to conduct a theological school for the Burmans, such as was then being proposed. He, however, agreed to undertake the college on condition that he should not be obliged to teach in the class-room for more than one-half of the day, thus leaving him one-half of the day for Shan literary work, that he might make use still of the knowledge which he had acquired in his long service as a student of Shan.

Though appreciating the difficulty under which the Executive Committee had labored in its plans for the College,

on account of differences of opinion among the missionaries, he felt that for the future a firm policy should be carried out. He advocated that for a score of years one line of action should be persisted in. He believed that failure to do this earlier had resulted in the loss of a large legacy. Awaiting the sanction of the Executive Committee to this plan of the board of trustees Dr. Cushing continued his work.

When the rains of 1891 had passed and Mrs. Mix of the Shan Mission had returned from her furlough in America, Dr. Cushing, Dr. and Mrs. Griggs and Mrs. Mix started for Mongnai to locate a mission station in that isolated place. Travelling again by the Meiktila road they ascended into the Shan Hills and the long caravan moved slowly toward Mongnai. Their Christmas dinner, eaten at Thamakan, was the occasion of remark on the part of Dr. Cushing: "Our dinner would not have scandalized the most economical friend of missions, for as the bazaar afforded nothing, because there was no bazaar, we fell back on our stores, and had plain boiled rice with some dried beef for the first course and plain boiled sago with a modicum of guava jelly for the second course."

Dr. Cushing pushed on ahead since he could travel faster than the ladies and the baggage train, and since it would be a gain for him to arrive soon and make arrangements for the erection of buildings before the rest reached the city. So by doubling his pace he reached Mongnai, greeted the Sawbwa and his counsellors and applied for land for the mission. The Kem Mong was acting as Sawbwa while his uncle, the Sawbwa, was absent. This complicated the situation. One of the amats or counsellors showed him a piece of land which had been the location of the Burman fort in the days of native rule. But he said that a part of it was owned by his ancestors and that another portion was owned by other parties, and then there were palm trees (cocoanut) which he would sell. The experienced missionary was not rash in making bargains, but took the matter to the Kem Mong who said that the amat had no claim on the land nor had

any one else, and that the missionary could have it without charge or expense.

This journey affords a view of travel in the Shan States which we have not before seen. It was not to be expected that a man would record the details of living as a lady would. Mrs. Mix wrote a full account of this trip which was published in pamphlet form in 1892. Her impressions of some things throws light upon such life. "Food became scarce as we advanced, that is, our kinds of food. We found it impossible to get meat as there was no beef to be had after we left Thamakan, and the people have religious scruples about selling chickens, so we had to depend upon tinned goods until our store gave out. Then we had rice and treacle, made of the unrefined native sugar, for our chief articles of diet. This sugar could be had in almost any village and we got it and replenished our treacle-bottle from time to time. Sometimes we got oranges and now and then mustard leaves which we ate raw with our rice. After a few meals made off rice and raw mustard leaves and salt, one finds it difficult to eat enough to satisfy hunger." Later: "In the morning Philip (the cook) professed to be very feeble and could scarcely crawl around, so we had hard work to get any "chota hazri" (early morning meal). He had stolen all the tea and the cocoa was almost used up. Finally, after much exhortation he brought some pats of yesterday's rice, burnt so we could not eat it. When we pointed out to him the fact that the rice was burnt and not eatable he said: 'Not burnt, only nice brown color coming.' Still we could not swallow a bit."

Of a later day she wrote: "We were feeling deeply the need of palatable food. Even the treacle-bottle had been broken so we had not much to eat except rice. I interviewed the man who had been out to buy food and learned that there was one chicken in the village that they would sell, but wanted 10 annas (20 cents) for it. He had offered 8 annas but the owner refused to sell for that price. I thought it not worth while to let four cents spoil such a tempting bargain



and sent the man to bring the chicken. Then I reported to Dr. and Mrs. Griggs the prospect of having chicken for dinner. The news was received with hearty approval. We looked anxiously for the return of the man and the chicken, but the hour for cooking dinner arrived and no chicken appeared. We waited, hoping it would still be in time, but when there was no prospect of having time to cook the fowl, even if it came, we ordered rice as usual and sat down on our bundles with our plates on our laps, three disappointed people. It was hard to swallow the rice, thinking of what might have been. The man came back just at dark triumphantly bringing the chicken. There was no use telling him how disappointed we had been. He thought he had executed his commission with rare skill. We would have the chicken for breakfast the next day, so we still had something to which to look forward."

The next evening: "We bought pumpkins and mustard leaves and exhorted Philip to cook the chicken this time. (He had brought it to them for breakfast, half cooked and not eatable). We also took the precaution to go out in the delicious, cool air to watch the pots and pans lest we might have to go dinnerless to bed. The chicken, cooked at last, together with rice and pumpkin and raw mustard leaves made a royal dinner. It was a little doubtful if it were good for missionaries to have such a variety,—at least after living on such short fare for so many days."

A few other vivid pictures from this trip will help the reader to understand the experiences of the traveller who had become so familiar with Shanland as seldom to mention the difficulties of travel. One of their Shan helpers was Kham Mum, who became Dr. Cushing's assistant and right hand man and continued with him until his death, and even then, though greatly tempted to accept the much larger income from the Government, remained with Mrs. Cushing for many months. He was taken ill early in the journey, yet continued to pull himself along for several days. Finally, his fever become too great and he was left behind. His cousin, Sang Leng, was detailed to remain and care for



him and they were provided with money and medicine. As they were left in the care of a Sawbwa all seemed satisfactory. Several days after the missionaries arrived in Mongnai "Kham Mum appeared in Mongnai with one of the coolies who went with Dr. Griggs (back to Hopong after goods they were obliged to leave there), and when we wondered why Sang Leng was not with him he explained that the next day after we left them at Mong Pawn, when he was too ill to notice what was going on, Sang Leng took all the money we had left for their use, all of Kham Mum's best clothing, his blanket and watch and ran away, so when the doctor reached there he found Kham Mum in a forlorn condition and sent him along with one of his coolies. After my return to Toungoo when I charged Sang Leng with this theft he said he did not steal the things; he thought Kham Mum was about to die so took the things to save them, and he left him to die or live as the case might be. A very good example of heathen customs whichever way you understand Sang Leng's statements."

While in Mongnai: "Many of the women visited us. While listening attentively to what we had to tell them about our religion still they had their own bits of gossip which they liked to repeat. One day the water was so low in the tank that it did not run out at all on the women's side of the bathing-place and it was not safe to go to the men's place as the presiding nat would be so offended that they would die at once. Another day they were full of gossip about the Sawbwa and his family, quite like civilized ladies."

"The gentlemen were busy about the land and arrangements for building. Mrs. Griggs and I helped here and there, entertained visitors and tried to get acquainted. It was dangerous to go about much as the city was full of savage dogs, and on the outskirts or even in the city one was liable to meet a leopard. A man was attacked by one and badly bitten one afternoon within a stone's throw of our zayats, and after Dr. Cushing and I came away a large one crawled one night over the side of Dr. Griggs' zayat, where it failed

to connect with the roof and jumped down upon the iron mosquito frame over their bed. Before the doctor could get his gun the creature sprang out of a window and was off." (*Touring in Shanland, Mrs. Mix.*)

Temporary bamboo houses were rapidly built. Materials were provided and the coolies who had taken the baggage up from the railway were put to work. February 7 the completed chapel and schoolhouse was dedicated. Nearly one hundred and fifty people attended. Dr. Cushing wrote: "One peculiar thing was the coming of the Yanaung pongyi (priest) who has been a great personal friend of mine. He was present from the beginning to the close of the service. At the close he told the people that the services were good, and that they must come every Sunday! He has read many of our books, but I fear has no real interest in them. He has been a courtier priest for many years, having been more or less supported by the officials as their priest from before my first visit here twenty-four years ago. He well remembers my early visits and often speaks of them." (*Miss. Mag., May 1892, p. 140.*)

A month was spent in these preliminaries and in getting materials for a substantial house. As Dr. Cushing and Mrs. Mix started on their homeward way it was with regret that they must leave the young missionaries to struggle and suffer alone. While the question of food was a very serious one, as it was expensive to have it sent up from Lower Burma, that of water suitable to drink seemed more serious.

Dr. Griggs' impression of the situation and work makes the Mongnai mission real. "I like Moné very much. It is a beautiful place,—one of the most beautiful I have seen in the Shan country. It is built on the banks of two small but very pretty lakes and is surrounded by high mountains. The compound is situated at the southern extremity of the city and on a slight rise so that there is almost sure to be a breeze during the hot season, but still protected by the surrounding mountains from the high winds during the rains. One thing about it is remarkable. The compound

is where the old Burman fort stood formerly; and the very place where we propose to build the mission house is the site of the old prison. It seems good to think that on the very spot where untold misery was endured and dark, terrible cruelty enacted, we, who have come to show these very people the way of light and truth, should now have our compound, house, school and church." (*Miss. Mag., May, 1892, p. 140.*)

At that time Dr. Cushing pointed out that the labors he had undertaken were practically achieved. "By the completion of this work of getting a home for the mission in Moné I have accomplished the most of what I planned years ago, as my letters of seventeen or eighteen years ago will show. I wished at least to complete the Shan Scriptures and see three stations established in Shanland. If God grants me the privilege of returning to Rangoon I shall finish what remains to be done for the New Testament in the correction of such errors as exist in the stereotype plates and then the last work on the Shan Bible will be finished. Stations have been established at Bhamo, Thibaw and Moné. Formerly I hoped it might be possible to establish stations at Laikha (Legya) and away across the Salwen at Kengtung. At Laikha the country has suffered too much to make any present movement in that direction very desirable, although geographically that or some adjacent principality would meet the wants of the region intermediate between Thibaw and Moné. Kengtung is an important place, but whoever goes there will have to rough it in many respects. That work I shall have to leave to younger men. My heart is willing, only the body refuses to meet its needs." (*Miss. Mag., May, 1892, p. 140.*)



## CHAPTER XIV.

### **Building a Mission College.**

The establishment of the Baptist College and its allied schools grew entirely out of the needs of the mission. The rapid advance of education in the province, the desire of many of the Christian young men for higher education, and the acknowledged hostile attitude of the government college in the province to evangelical Christianity, made a mission college imperative. The lack of harmony among the missionaries on the subject of higher education, or rather their lack of harmony as to the methods to be pursued, greatly retarded the establishing of a college. The earlier missionaries were confronted by almost insurmountable obstacles. This was a great drawback in mission work. Before a college department was established twenty per cent. of the pupils of the Government Collegiate School were from mission homes. Since such a large proportion of the primary schools of the province were under Baptist auspices the proportion of those seeking higher education should have been much larger.

As the demand for the school was entirely from within the mission the teaching staff from the beginning has consisted in Christian men and Baptists. Occasionally it has been impossible to find a teacher in the denomination who was qualified to do the work required. Men from other denominations have been employed to meet such needs. A good many non-Christian pupils have always attended, but the ratio decreases as the grades advance. Most of the non-Christian students are not boarders but day-scholars. There are several reasons why non-Christian parents send their children to the mission school. Some have confidence in the management of the school. Further, it is less expensive than the government college. Some know outstation missionaries and on their recommendation send their children. As high as



twenty per cent. of the non-Christian pupils have been baptized in one year. The presence of non-Christian pupils in the school does not greatly lower its moral tone, since the teachers and many of the older pupils are aggressively Christian and so improve the general tone of the community.

The effect of government supervision is healthful. Both managers and teachers are more careful in their work and more regular and persistent, keeping in mind the results that are expected from them. Again, parents gain confidence in the school that is obliged to reach certain results. Since the government has set standards for those who enter its employ these examinations are necessary for its candidates, and mercantile positions are granted to applicants who can show required certificates from the schools. The demands of the government have no relation to religious work. Biblical instruction can be given outside of the four hours of instruction which it demands.

In May, 1892, Dr. Cushing again took charge of the College. For most of the first year it was simply a middle and high school with an average attendance of about seventy-five. The four primary standards were then reintroduced and the attendance rapidly increased. The reason of the trustees for reintroducing these primary standards was that in so doing they would make possible the establishment of normal schools in connection with the institution. The establishment of a Vernacular Normal was suggested by the Department of Education, and the large and increasing number of schools in the mission made a demand for it. Dr. Cushing advised an Anglo-vernacular Normal, and both were voted by the board of trustees. The Baptist missions in Burma reported five hundred and five schools that year, which in itself was a loud call for trained native teachers. Since kindergarten work was also required in the normal course a kindergarten was established at a later time.

It was felt necessary for the discipline of the school to make it a religious center. Therefore a church was formed July 29, 1892, with eight members, which was recognized on



August 13 by a council of mission churches and missionaries, Rev. Dr. Rose being the moderator. The students had been going long distances to attend religious meetings and not a few irregularities grew out of the practice. The organization of the church obviated these difficulties. A general weekly prayer meeting was established and Karen and Burmese Christian Endeavor Societies. Professor D. Gilmore, Dr. Cushing's missionary co-worker, was ordained pastor of the little church. From the beginning there was a strong religious life. Within a few weeks twelve students were baptized. A delightful harmony existed among all. Dr. Cushing's policy to have no respect to race was productive of the best results. The advance during the year was not remarkable, but the workers felt that that tide in the affairs of the school which would lead "on to fortune" was at its flood.

The school year in Burma, beginning as it does in May at the opening of the rainy season, continues until the latter part of March. The examinations of Calcutta University are uniformly held late in March, since at that time the heat becomes so great as to make further study difficult. "The rains" is a "shut in" period and is favorable for application to indoor pursuits. The earlier part of the dry season coming in midwinter, while attractive out of doors and the harvest season of the Burman, is comfortable within, also.

This first year demonstrated the adaptability of the principal to the work he had taken up. His missionary associate gave the first paragraph of his annual report to this subject, as follows: "I want to express my sense of the great benefit conferred upon the school by Dr. Cushing's administration. I consider him a model school administrator, and have found it my pleasure as well as my duty, heartily to second all his plans for the welfare and progress of the school. The prospects of the College seem to me very bright."

The missionaries at the College looked upon the growing school hopefully, but with the alarm which parents in straightened circumstances regard their rapidly growing children, wondering how they are to be clothed. They began

to appeal for more room in which to house the students. The Karen Seminary had previously been located on an adjoining compound, which at that time contained three large houses belonging to the mission, but only one was occupied by missionaries. Dr. Cushing applied for the immediate use of the largest one of the buildings and for the assurance that the whole compound of more than six acres should eventually be college property. Hitherto only the large compound west of West Street, originally purchased for this purpose, had been devoted to the school.

In the extreme heat of April Dr. Cushing took the steamer for Tavoy and from there went to Monmagon. Three weeks spent on the sea and at this quiet seaside resort prepared him to return to another year of strenuous exertion as school manager and teacher of English. He, alone and lonely, pursued his way in the splendid work he had undertaken, while Mrs. Cushing faithfully fulfilled the task set for her in America. With their son grown to manhood the family cares did not end. Mrs. Cushing's aged aunt, who had been a mother to her, needed her ministrations still. For seven years previous to this time she had promoted the cause of missions in Pennsylvania, discharging the duties of State Secretary of the Woman's Baptist Foreign Missionary Society. The current report stated that: "For seven years her work had been prosecuted with zeal, courage and love, and many have had joy in her service and its results." January 1, 1892, she resigned this work to take charge of the Baptist Training School for Christian Work, located at Philadelphia. This school prepares its students for foreign, home and city missionary service, as well as that of pastors' assistants and rescue workers. Professors of Crozer Theological Seminary and pastors of experience give their time and talents as instructors. The preceptress teaches some classes, directs the students in their practical work in missions, industrial schools, house to house visitation, and is the home mother and helper to the highest Christian living. The necessity for the formation of the school was forced upon Mrs. Cushing

as she found in the churches young women who had received from God a call to give their lives to him in special work.

At the opening of the school year in Burma, 1893, the new normal schools came into existence. The position which the government proposed to take regarding normal training led many of the station school managers to take an interest in sending students to this school. Twenty-six were present the first year. The stipends furnished by the government made it easy for many to give their attention to normal studies who would not otherwise have been able.

To receive these pupils and the increase in the other classes the missionaries opened their houses and gave up some of their own rooms to be used temporarily as dormitories. The school that filled all its quarters in 1892 had doubled its numbers in 1893, though its accommodations could be enlarged only by temporary makeshifts. A happy day it was then when, having been authorized by the Executive Committee to use Amherstia Place, it was vacated so that they occupied it. (July 1). Classes and beds were hurried into its large rooms and for a few days there was a fine sense of relief. One month and four days later its capacity was reached and an appeal was issued for more buildings.

Dr. Cushing realized that with the new demand for normal instruction there must also be an increase in the demands made upon the teachers and their classes. Those who were then teaching needed the training as much as would their successors. To meet this double need he conducted a regular normal class for his teachers, meeting them at an evening hour. He had long felt unable to take exercise and so had become anæmic. His physician had frequently advised him to take a furlough on this account, but he threw off his weakness as each new duty presented itself, though when for a moment unoccupied he felt almost unable to support his existence. Living to him was physical pain; work was relief, even joy.

Early in the school year (1893) application was made to Calcutta University to receive the so-called Rangoon

Baptist College into affiliation as a First Arts institution. The school had been simply an accredited high school, authorized to teach classes preparing to enter the university. The First Arts course included severe discipline in higher mathematics. This consisted in an advanced course in Euclid, one in Trigonometry, one in Conic Sections, with a somewhat extended one in Algebra. That in English was very difficult for foreigners. A short course in the Pali or Magadha language, the language of the Buddhist scriptures, together with those in History, Chemistry, Physics and Logic or Sanitary Science, were necessary for the examinations which the Calcutta University held annually. The practice of mission schools to add Bible instruction to the other studies made a difficult curriculum for pupils who had been taught in the imperfect primary and secondary schools of those days. This First Arts examination was a halfway place for university students who were seeking a bachelor's degree.

Before making this application it was necessary to have assurance that an adequate teaching staff would be provided and that the institution would have substantial support for a series of years. The Executive Committee of the Missionary Union having guaranteed these, the application of Principal Cushing was signed by Mr. Pope, the Director of Public Instruction, and Bishop Bigandet, fellows of Calcutta University who lived in Rangoon. The application must then be acted upon by the Syndicate of the University and finally be submitted to the Viceroy, who would be likely to act in accordance with the recommendation of the Syndicate. For many months this application lay without action.

At the annual meeting of the missionaries in the fall of that year the College staff were surprised by the very hearty endorsement of their plans for the College. Not only was it a great encouragement to those in charge, it was an expression of the feeling in the mission that higher education is an essential and necessary part of mission work. The view held by many that preaching alone was legitimate



mission work was never strongly held by the missionaries of Burma, as witness the numerous schools. Their steady and permanent increase tells of the value of this means of evangelization and development. The resolution reads: "We, the Baptist Missionary Conference in Rangoon assembled, recognizing the absolute necessity of a higher education under Christian auspices for our converts among the races of Burma, do hereby express our confidence in the present management of our College at Rangoon, and rejoice greatly at the bright prospects before it. We unanimously and most heartily commend it to the careful nurture of the Executive Committee and Christian brethren at home; and do now express our conviction that the time is come when the College should not only be permanently reinforced by qualified teachers from America, but should also be placed upon a sound financial basis and thereby enabled to do such a work as shall prove it worthy of the inheritance that God has given to the American Baptists in Burma."

When Amherstia Place was filled with classes and beds for students, the old cook house of the Karen Seminary was utilized for a dormitory. Thirty pupils were put into it. Later, before the year came to a close, another outbuilding was filled with students.

The religious activity of the year resulted in the baptism of eleven students into the fellowship of the College church. Religious services were carried on in Burman, Karen and in English. In those days there were Sunday morning prayer meetings for both Karens and Burmans at 7.00 o'clock. The college service proper, held at 10.30 a. m., was conducted in English with a translation of the sermon into Burmese. At 2.00 p. m., the Sunday school was held and the classes used their own languages. At 6.30 p. m., services were held, the Burmans using the chapel and the Karens Amherstia Place. Heretofore the ordinance of baptism had been performed in the canal at Lanmadaw or in some cutting of the railroad. During the year teachers and students raised a fund for the erection of a baptistry, and it was constructed



a little east of Ruggles Hall, being made of brick, covered with cement.

The annual exhibition of the school was held December 16, 1893, Mr. (afterward Sir) Frederick Fryer, the Chief Commissioner of Burma, honoring the school by his presence. Awaiting the arrival of His Honor, the ruler of the province, the exercises were opened in a dignified Christian way. By piano solos, quartets and choruses the evening hour was lightened, while declamations, essays and an oration or some dramatic selection gave a key to the advancement of the pupils. Then the principal read his annual statement of the work of the year. This account of the year having been previously sent to His Honor was commented on by him in a kindly and encouraging way. The distribution of prizes came at this time and were received by the winners with hearty applause of classmates and friends. Since the returns from the examinations are not received until May or June, at a time when the candidates are scattered, this exhibition or prize distribution is the only exercise which in any way takes the place of a home college commencement.

The end of that school year in March was a most significant one to the embryonic but aspiring college. By a strange providence an able and mature college teacher from America, Professor Lewis E. Hicks, Ph. D., arrived to join the missionaries already engaged in it. In early manhood Professor Hicks had won distinction as a Union officer in the American Civil War. Then applying himself to study he won distinction as a teacher of science. Ripe in age and experience he was moved to give the skill and vigor of his age to the building up of this institution. He and his accomplished wife were joyfully welcomed into the fellowship of the great enterprise.

With the relief which the coming of Dr. Hicks gave to the workers came an invitation from the Presbyterian Church to Dr. Cushing to supply its pulpit during the furlough of its pastor, Rev. A. F. A. Moir. Thus again his friends of

the Scots' Kirk expressed their confidence in and fellowship with their former preacher in the time of their need.

When the examinations were over he went to Darjeeling, a delightful hill resort in the Himalayas, for a short change. A stop in Calcutta resulted in the application for F. A. affiliation with the Calcutta University being taken up by the Syndicate and acted on favorably and approved by the Viceroy in Council. Three weeks and the worn but courageous man was again at his post, with double duty to perform.

The annual storm, so likely to accompany the beginning of the rainy season, came unusually early that year (1894). Not a few missionaries have experienced its cyclonic fury in the Bay of Bengal and barely escaped from watery graves. May second it came and extending inland wrought havoc in Rangoon. Several enormous trees in the college compounds fell before it. A mango tree fell athwart a dormitory building and crushed it. Happily the students had not yet returned for the new term of school and no lives were lost. Thus a much needed building became unfit for use. With a demand for room that could not be supplied this loss seemed great. Across the waters the strong appeal went, but to wait so long for a reply under such pressing circumstances was trying. The principal stated the need to citizens of Rangoon and many responded with offerings, so that by adding a small amount saved from former appropriations he succeeded in restoring this building without waiting for American aid.

But the school which had advanced by more than 100% the second year had again added about 50% in the third year and still many pupils were turned away because of lack of room to house them. When in due course of time the appropriation from home for the restoration of the crushed building arrived the principal was ready for the erection of another building. Besides the provision for the repair of the house a sum was sent with which to purchase a house which a Karen Christian had been permitted to build upon the old Seminary compound. Dr. Cushing had taken the

money paid him for supplying the Scotch church and purchased this cottage. Thus the entire appropriation was available for the construction of a new building to be used partly for classes and partly for housing students. Having received sanction for the use of an increased amount from the Union and having obtained an equal amount from the Burma government, he erected Beckwith Hall, providing for an increase of one hundred and twenty boarding pupils.

This was the first year for the preparation of a class to take the University F. A. examination. It called for an increase of laboratory facilities, a great problem to an impecunious institution. The school that must depend largely on the low tuition fees from the students, together with their duplication in grants-in-aid from the government, has a problem in financeering that calls for more skill than the management of a railway system. The needed apparatus for the work in physical science could not be procured the first year, so Dr. Hicks gave instruction in chemistry, waiting until the following year to take up physics.

As to teaching, the missionaries were very resourceful. In addition to the labors of the principal and professors, Mrs. Gilmore and Mrs. Hicks taught classes and supervised native teachers daily. It was a happy missionary coterie with warm attachments for each other and a prosperous enterprise which drew out their best efforts. Besides these workers, Rev. W. A. S. Sharp, then superintendent of the Union Boys' School, taught two classes in the normal department and Miss Fredrickson supervised the kindergarten work.

When the principal made his report to the Missionary Union at the end of 1894 he showed that though he was not forward to enter scholastic work in the mission field, he had learned from experience some unexpected lessons. He wrote: "I have been connected with the college two years and a half and have come to the firm conviction that there is not a more useful post in the mission work in Burma than this. The school meets a most serious and determined demand for education on the part of our large

Christian community. Every year the demand for higher education is increasing. The Government College is constantly widening its scope and adding to its professors. Our young men will go where they can obtain what they desire, if we do not furnish it. I believe it is one of the chief and most remunerative forms of Christian work to train the future leaders of the native church. All things being equal the educated men will have a powerful influence. Our aim is to deepen the Christian character of these young men while they pursue their course of study, and make them also feel a sense of personal responsibility in regard to evangelistic work. Since the rising generation contains so many who will have a higher education, we are ready to give that education in a Christian mould. I believe that the result of thus meeting the demand of the native Christians for a higher education by giving it to them under the pressure of Christian influences will bring inestimable benefit to the churches in the future. Not only will many young men be saved to Christian life and work, but the quality of the workers will be greatly improved."

Early in 1896 Rev. W. O. Valentine arrived to become the superintendent of the newly launched normal school. Almost immediately a calamity impended over the college. Dr. Hicks suffered several severe hemorrhages. Though courageous himself others felt that his labors, in Burma at least, were ended. The physicians deciding that it was only an abscess of the lung a faint hope began to be cherished that he might take up college work again. Coming at the end of one school term and before the long vacation, it did not interfere with class work. On the other hand the approach of the next year's work with the necessity for an additional helper in the College, rather than a diminution of the force, made a most serious problem.

Dr. Cushing applied in Calcutta, Bombay and Madras for a suitable assistant when no news could be obtained of help from America. The hot season vacation was passing and though greatly in need of rest he remained in Rangoon,



troubled and perplexed. He had come to lean heavily on Dr. Hicks for advice and support, meanwhile enjoying his companionship greatly. When the slow improvement of Dr. Hicks relieved the immediate tension, the search for a temporary assistant to permit the teaching of the First Arts class that should take the next year's examination became acute. At last an Englishman who had lost a government position agreed to undertake the work. After this arrangement was made Dr. Cushing hastened to Kaserdo for ten days of quiet. When he returned to Rangoon and the Englishman whom he had engaged arrived from Calcutta, the man was unwilling to sign the agreement for a year. But when this negotiation failed another solution appeared and he engaged a Mr. Tocher from Bangalore.

Thus began the first year in which the school carried both of the First Arts classes. Nor was the way ahead any more smooth. In July Professor Gilmore was taken seriously ill with dysentery. He was the only one qualified to teach Pali except Professor Gray, the professor of Pali in the Rangoon Government College. Professor Gray was indeed willing to assist temporarily and did for five weeks, though the principal of his own college did not approve of his doing so. There being but two classes in Pali Dr. Cushing took one of Professor Gilmore's other classes in addition to his own though he was suffering the annoyance of many boils.

Dr. Cushing had made application for a furlough for the following year, having spent nine years without more than the four months leave in 1891. But the illness of Professor Gilmore and his decision to take a furlough at that time, obliged Dr. Cushing to give up his plan and turn his attention to Pali that the College might go on with its required courses. His thought was that since he had worked so long in oriental languages and also knew the Greek and Latin he could more easily become proficient in Pali, while a young man from America could not arrive in time to prepare himself to begin instruction in it within the eight remaining



months. That he might give an hour daily to this preparation Mrs. Hicks took one of his classes and he began to acquire the sacred language of the Buddhists. The short vacation in the midst of the rains came in August. This was his opportunity. Taking a teacher with him he went to the native village of Kyauktan and settled down to hard work upon the language. The unbroken days yielded large returns. When he was compelled to return and reenter college duties he felt that he had "broken the back of the language." In fact he had read only one sixth of the prose that the Calcutta course required. But he persisted and continued to give much time to the Pali until he was prepared to begin the work of instruction in the following year, though at times he was obliged to recline in his long chair while hearing classes. As a result of the difficulties of this period Dr. Cushing and Dr. Hicks joined in requesting that appointees to the college be caused to pledge themselves to remain at their posts until their successors arrived and to share the college work in emergencies.

After Dr. Cushing had spent the long vacation at Coonoor in 1896 he returned to the college to welcome as associates Professor E. B. Roach and Rev. H. H. Tilbe. Professor Roach had been in charge of the college and it was upon his transfer to the Mission Press in 1892 that Dr. Cushing took his place. Mr. Tilbe had served as a Burman missionary for one term. Mr. Roach became professor of mathematics and Mr. Tilbe began to prepare himself to teach the Pali language and also taught two high school classes in English and a small class in Latin. Dr. Cushing taught the Pali classes, having prepared himself for that work during the previous year. Besides these two daily classes he taught logic also.

When the returns came from the examinations of the first class there was great disappointment. Five candidates had been sent up to the university examination. Only one of them passed. Though the passing grade was not a high one the standard was high and the demand in English

was especially severe for those who heard no English in their homes. Little consolation was to be found in the fact that most of the colleges of Calcutta University passed only a small percentage of their candidates.

The schools of the college had increased rapidly. The total attendance had advanced to four hundred and thirty-eight. A laboratory for chemistry and physics had been erected and supplied with a fair amount of apparatus. Native Christians began to talk about endowing the college and a few small offerings were made. The religious interest continued good, the principal having been the pastor of the church from the time when Professor Gilmore went on furlough.



## CHAPTER XV.

### College Endowment and Succeeding Experiences.

When Dr. Cushing's furlough came in 1897 he felt unable to endure the American climate beyond the summer months, and so returned from America in the fall and found a winter retreat at Nuwara Eliya in Ceylon where he gave attention to language and literary work. On returning to Rangoon in March, 1898, he was pleased to find that the administration of the college by Dr. Hicks had been so satisfactory. He heartily commended the wise course which had been pursued. At that time Professor J. Harvey Randall joined the force at the college and took up the department of English. The increasing flow of students kept up, though in the First Arts examination only a small percentage of those who were presented for examination passed. The exacting demands of the university in English were felt by all the colleges as they ever have been. The year that followed was one of healthy and pleasant labor with increasing satisfaction in it. Dr. Cushing was free from the severe work of instruction he had done in the past though he taught Sanscrit for one hour daily.

The feeling that the college must be endowed was very strong among the missionaries, and Dr. Duncan, the Foreign Secretary of the Union, had shared this, as shown in his statement that he would make a personal canvass to attain this end, and should he accomplish the firm establishment of the college would count his work for missions a success. His unexpected death prevented the accomplishment of this purpose. Dr. Cushing therefore arranged a trip with Rev. C. A. Nichols, the Sgaw Karen missionary at Bassein, to solicit from the Karens and Burmans funds for a college endowment. He wrote the story of this trip in his most happy manner.

"I left Rangoon on the "Nagama" June 10, 1898, at noon, and at 1 p. m. the next day, while the steamer was discharging cargo at Myaungmya, was pleasantly surprised to see Mr. Nichols come on board. Leaving Bassein the day before, he had come to the new Christian village of Kwe-la-we which lies on the opposite side of the river from Myaungmya, to spend the Sabbath and to meet me on the arrival of the steamer. A sampan took us swiftly across the river to the village, where a pleasant welcome was given by the native Christians. Our quarters were in a new house built of wood, furnished with table, chairs and other western conveniences and most tidily kept. The husband and the wife are the product of the Bassein High School and show the elevating influences that surrounded them there. As in the olden days of New England a home for the church was one of the first considerations, so here the posts and framework of the chapel were already prepared for erection, though all the villagers had not yet built their houses. The evening service was held in the house of our friends, where a quiet, devout, Christian congregation gathered for worship."

"Early the next morning (Monday) the mission launch "Eudora" was ready for us to start. The launch is a cosy, swift little vessel that is a boon to the mission. It saves money and time, which are most important in mission work. In the old method of travel by native boats one was dependent on the changing tides, and progress in the delta's intricate network of streams was slow. By the use of the launch several places can be reached during the time which it formerly took to reach one place. Valuable time is thus saved and a much greater number of people can be visited. At the same time the comforts and pleasures of travel are enhanced, as there are no unaccommodating and obstinate boatmen to argue with and urge forward, perhaps in vain. One is left with abundant opportunity to watch the beautiful scenery, the blue sky, and foliage of the trees bending down and kissing the swift-flowing tide, the villages with their thatched roofs embowered in groves of palm and fruit

trees, the light skiffs of the natives skimming over the stream like things of life, and at the same time to enjoy the sense of swift progress in the accomplishment of the journey. In such a field as the Bassein district, with its thousand intersecting streams, a mission launch is both a wise economy and a legitimate comfort for a jungle missionary."

"In leaving Kwe-la-we the ywa-thu-gyi (village headman) came to say good-bye and in a quiet, most unostentatious manner placed Rs. 100 in my hands as his gift to the endowment fund. I had expected nothing from this village, burdened with all the expense of building on a new site, and my heart was full as I received his gift. Crossing to Myaungmya we paid a visit to a Karen official who received us most courteously and listened attentively to what was said. He gave his pledge for Rs. 1000."

"Failing to find other Christians at home we steamed away for Bassein with the rising tide and disembarked at the wharf of the large steam saw mill which is the property of the Bassein Sgaw Karen Mission School. This enterprise has been beneficial, not only as a financial success but also in the business experience which it has furnished. Tuesday was spent in the restful domestic atmosphere of Mr. Nichols' home, yet not altogether in inactivity, for when the day closed pledges for Rs. 1300 had been received. As I looked out from Mr. Nichols' verandah upon the noble Ko Tha Byu Memorial building I could not help feeling that it was a monument sacred to the memory of consecrated pioneers, the visible representative of the successful labor of the sainted men, Abbott, Beecher, Carpenter and others who were the founders of the present indigenous Christianity in this vast delta country, some of whose fruit I was now gathering."

"Wednesday was spent steaming slowly up the Taga River. The vast volume of water from the upper Irrawaddy in the rainy season always maintains a downward current in the lower courses of the river even while the tide is rising. At the same time it sweeps out a vast growth of a curious



floating water plant (*pistia stratiotes*) called 'hmaw' by the Burmans, from the surface of the pools and lagoons where the water is low and stagnant in the dry season. This floating water plant often covers the whole surface of the river with its green as far as the eye can reach. Even for a steamer progress is slow against the current and the encumbering mass of water weed, but native boats go at such a snail's pace that they seem to hardly move at all. When we arrived at Chaung-gon we found that the myo-oke had been ordered away on business by his superior officer and was obliged to go farther up the river on the steamer by which we had arrived. But the time allowed for the discharge of cargo was sufficient for the all-important conversation which resulted in the pledge for another Rs. 1000. We spent the night at his comfortable house enjoying the hospitality of his intelligent and ladylike wife. Early the next morning the little steamer's shrill whistle announced her arrival from up the river and the Karen brethren soon had our baggage stowed in front on the upper deck where we could sit and enjoy the pleasant scenery and the cool south breeze until our arrival at Bassein. The upper deck of the little steamer 'Antonio' was crowded with Burmans, Karens and natives of India, surrounded by their boxes, beds, and parcels. Eating, talking, sleeping according to inclination, was the order of the day for them. Among them all there seemed to be a spirit of comfort and enjoyment."

"In the evening we called on two Christian sisters who manifested a very appreciative interest in the object of our visit. One gave a cash donation. The other with her husband, who was absent, was already supporting a preacher among the heathen, and helping foreign mission work in other ways, but had already planned to give a contribution in the near future."

"Friday morning, Rev. Mr. Tribolet and I crossed the Bassein River in a sampan to visit a well-to-do Christian. He has lost heavily through the great fall in the price of rice, as have many others. However our visit was not in vain.

It should be said that the losses in the rice trade this year have been very heavy. The middlemen, buying the crops at Rs. 100 a hundred baskets, have met with severe losses on account of a successful combination of European merchants for keeping down the market price, being forced to sell at Rs. 85 to Rs. 80 per hundred baskets. The annual fluctuations in the rice trade are such that the gains of one year may be swallowed up in the losses of the next year. In the afternoon the little launch was on her way again. A young Karen man who had been our host the preceeding Sunday came on board as a passenger to his village, which was on our route. As he reached his village and was about to step off the launch he voluntarily pledged himself for Rs. 100. Elsewhere in the vicinity we met with a gracious reception and cheerful gifts. Towards sunset we came up with the boat of the ywathugyi of the village at which we intended to pass the night, as he was returning home. Taking the boat in tow after darkness had fallen, we came to a log projecting from the trees and high grass, the landing place of the village. The log was safe enough for skillful bare feet, but the clumsy, booted foot was not a match for it. Consequently, a little native skiff took us a short distance in by a tiny inlet, to a place where the mud was passable by picking one's way over little collections of leaves and twigs scattered here and there on the surface. The house that we reached was an abode of unexpected comfort. It was built of wood after the pattern of European houses, though smaller, and supplied with European furniture. The windows were draped with white curtains and the walls were hung with a few pictures. Scrupulous neatness prevailed in the house and gave a sense of genuine pleasure. The house was presided over by a quiet, dignified, educated woman in middle life. Here was a true home,—a proof of the civilization that Christianity brings with it. The husband and wife have seen deep affliction. One after another their children have been removed by death. The last to go was a daughter who had finished her education in Calcutta, and died a year after

her return home. These afflictions only drew the bereaved ones closer to Christ. They came to feel that if the Lord had called all their beloved children they must use their freer time for the extension of the Kingdom of Christ; so they gave themselves to that work. The result has been that in addition to what they have done for the village church, they have developed an interest in a hitherto heathen village, and twelve have been baptized. They support the preacher of that village. Their income is not large. A field of rice furnishes food for home consumption; a piece of ground planted with sugar cane yields an income of about Rs. one hundred, and there are occasional fees for business as village headman. The offering of this man was Rs. fifty, which must have been a heavy per cent. of his income."

"Saturday morning we were on our way to visit a Pwo Karen village, whose pastor is a man of means. It was somewhat difficult to find the entrance, but after a little parley a fisherman consented to go in his little boat and inform the pastor of our arrival. After a short time a boat emerged from what seemed to be dense jungle and came across to the launch, which could not approach the entrance on account of the shallowness of the water that covered a submerged sandbank. The pastor and his son welcomed us, and swiftly crossing the stream we soon entered a narrow winding creek hidden from view by the thick jungle whose slimy, muddy banks abounded with small crabs and other tiny water animals. The tide was falling and it was with some difficulty that landing we escaped the thick soft mud of the creek by climbing up the great roots of a tree close to the village from a part of which the tide had sucked away the soil. The pastor's house and the chapel were close together and were substantial buildings. In the pastor's house was a yet unmounted bell weighing several hundred pounds, designed to be hung in the belfry when the belfry had been properly strengthened to receive it. Thus the time is not far distant when the villages on this plain, far away from any city, will from week to week hear the clear, sweet tones of the Sabbath bell. We

did not stay long, for our mission was quickly accomplished and there was yet quite a distance to go before reaching the village where we were to spend the Lord's Day with a Karen church. We arrived soon after 3.00 p. m. The village lay half a mile from the river, beyond a stretch of rice fields covered with water. The sun was hot and mud deep and tenacious, so that every step demanded an excessive use of leg power. The village is one of the more backward ones and the houses are poor. The surroundings are certainly not attractive—deep, slimy, black mud, receiving the refuse thrown from the houses, and rooted in by the village hogs, and often sending up a smell that certainly could not be accused of being an enjoyable perfume. But it was the rainy season and what else could be expected in this low, rich plain, whose soil is drenched by the heavy tropical rains and often rises only a few inches above the surface of the rivers at flood tide. All discomforts vanished before the friendly welcome that these simple-hearted Christians gave us. They offered us their best with a hospitality beautifully natural and unaffectedly gracious. The Sunday passed with its usual services, held in the large house of our host and not in the chapel which was difficult of access half a mile away over the rice fields and across several creeks which were very difficult for us to cross. The congregation of men, women, children and infants crowded into the house and entered into the service with a quiet decorum that I have not always seen in American congregations. With this happy day of worship closed my visit to the Christians of this region, where hardly seventy years ago there were only the vast wastes of unbroken heathenism. The next day I started on my way to Rangoon."

"The financial outcome was cash and pledges for Rs. five thousand. But the most encouraging and pleasing things connected with this visit were the kindly welcome, the real appreciation of the needs of the college and the personal desire to do what they could for the establishment of a permanent fund for its support. These people have long



known the value of education, even in past times sending their sons and daughters to India to get an education that Burma did not furnish. They see the importance of a Christian college for our people in Burma. Their missionary, Mr. Nichols, is an active friend of the college and has advocated its interests and they have responded sympathetically to his words in its favor. There are many difficulties in missionary work, but there are solid blessings." (*Miss. Mag., September, 1900.*)

A large class building was greatly needed at that time and strong hopes were entertained that the Union would provide Rs. 8000 to meet a like amount which the Government of Burma was quite ready to give for it. The death of Dr. Duncan coming during these days, and a reorganization of the Executive Committee, appeal after appeal was sent before final action was taken. In one of the appeals Dr. Cushing wrote: "In passing I wish to say that I have not been simply resting on the Missionary Union for money. I have built two buildings for Rs. three thousand each and enlarged the chapel for Rs. two thousand and not a pice of it has come from the Union." Mrs. Hicks had been obliged to go to America on account of ill health, and filled with an appreciation of the absolute necessity of this new building met the Executive Committee and by her presentation of the matter gained the appropriation. Thus Duncan Hall came into existence.

The results of the examinations that year were encouraging. Out of seven candidates in the First Arts five passed and out of seventeen in the Entrance examination fourteen passed. Mr. Sharp, who had succeeded Mr. Valentine as superintendent of the normal school, being obliged to return to America because of the sickness of his wife, Rev. Jesse F. Smith arrived in time to take over that work.

Only a few years more of these strenuous exertions were to follow. The impetus which the schools had acquired, together with their increasing efficiency, resulted in constant additions, averaging nearly one hundred pupils annually.



The necessary furlough of Dr. Hicks, 1901-02, while it greatly invigorated him, was a severe temporary depletion of the force of workers. Rev. H. B. Benninghoff taught the science courses during his absence.

The early years of the new century were a period of unrest in the college. The institution had risen to prominence under the direction of Dr. Cushing. One missionary co-laborer was sufficient to supplement his work during the first year of his administration. At the beginning of the new century, eight years later, five American associates were required with a corresponding increase of native teachers for the lower schools. So rapid had been the growth that great changes were made in methods of administration to keep pace with it. The principal's associates came to feel that they should have a larger part in the administrative work of the school. This he conceded up to a certain point and the missionary faculty apportioned tasks of inspection upon each of its members. A plan of organization was formulated by the Executive Committee of the Union, and though this plan did not entirely agree with the views of the principal he undertook to carry it out. The business management was systematized, providing for the fullest scrutiny of its transactions by all interested parties. The changes not being sweeping enough for those who sought a more democratic management by the missionary faculty, Professors Tilbe, Sharp and Benninghoff retired from the service of the college, and Professor Randall went on furlough. Dr. Hicks, returning from his furlough and Professor Roach going on furlough at about this time, the principal's associates were Professors Hicks, Smith, Ingram, St. John and Rice, the last three arriving from America during the year 1903.

The sensitive nature of Dr. Cushing, made acute by ill health, was greatly troubled by this movement on the part of his associates, and the consequent changes made it a most trying period in his life. While he felt that he could not continue to carry the burden of the schools, he also felt the force of the arguments of many of his fellow workers

who insisted that he remain until the college obtain affiliation with Calcutta University as a B. A. college. Since the government was urging the early advancement of the college to B. A. rank this could not long be postponed.

During the year 1904-5, eight hundred and forty-one pupils were under instruction in the college schools. The work was still gaining momentum and the prospects were brighter than ever before. Dr. Hicks, who had for several years been vice-principal, was present to assume control during another furlough of the principal. Dr. Cushing looked forward to a reunion with his wife which should not again be terminated until death. Though the aged aunt (foster mother,) still lived and was Mrs. Cushing's constant care, he hoped that some solution could be made of the problem which had so greatly prolonged their separation.

With great tenderness he took leave of the native teachers and pupils who expressed their love to him in numerous and touching ways, and on February 14, 1905, sailed for America. While the approaching heat hurried him out of Burma, the cold in Europe and America led him to delay his arrival in the temperate zone. Leaving his ship at Suez he journeyed up the River Nile and thus spent several weeks before he proceeded to Constantinople and then on to England and America. It was a happy home going. For two short weeks he enjoyed his home in Plymouth, Mass., leaving it only when pressing demands took him away for a few hours. Then in company with Mrs. Cushing he started for St. Louis to attend the May meetings. Forty years before he had made the same trip and at St. Louis was designated a missionary to the Shans. This time, after so long a period filled with labors and honors, replete with the joy of reunion, the long journey was made. Arriving in the evening of May 16, the next day was made noteworthy by the first joint meeting in sixty years of the Baptists of the North with those of the South. It was a day of great enthusiasm. The afternoon session was ended. Mrs. Cushing had left his side where they had been sitting in the gallery of

the Third Baptist Church to attend a meeting of missionary women. As the audience was retiring he descended to the main floor in company with Dr. Cummings of the Henzada Burman Mission and entered into conversation with Secretary Barbour of the Missionary Union. Dr. Barbour's own account may well be quoted :

"It happened that the chairman of the American committee having in charge the arrangements for the World's Baptist Congress at London, had that day received a letter from London asking for the appointment of a missionary as presiding officer at one of the sessions of the Congress. We all desired that Dr. Cushing should accept this appointment and it was with a view to arranging for this that he sought me at the front of the room. We spoke together for two or three minutes. As he turned to pass down the aisle I followed him a few steps and said to him: 'We want you to know, Dr. Cushing, how much pleasure it gives us all that this opportunity has opened, and that we shall be represented by you as a presiding officer at the Congress.' He replied pleasantly."

"His spirit had been lifted by the influence of the meetings, and the thought of the going to London and the service he was to render was pleasant to him. The deepening interest at home was the assurance to him that the interests of the college to which his heart was so profoundly given, were to have more adequate care, and that the work of Christian missions as represented by Baptists would be more earnestly prosecuted."

"This last memory of his face and his voice is very pleasant to me. Dr. Cushing turned away. I think it could not have been more than a moment later that as I turned again toward the rear of the room a lady said to me: 'A gentleman is ill, and I fear is dying.' I looked in the direction indicated and saw two men bending over another. I learned that one was a physician, and judging that due attention was being given to the sufferer I did not go for a moment to the place. But a moment later I passed down the aisle and saw to my amazement that it was Dr. Cushing whose form was laid

upon the seat. The physician said his life was almost gone. I bent over him and called his name twice, but there was no sign of consciousness, and a moment later the physician said that all was over. A hush fell upon those standing by and Dr. A. C. Dixon led in tender, awed, triumphant prayer."

"Dr. Mabie and Mr. Haggard found Mrs. Cushing. God wonderfully sustained her—his brave, true, trustful servant—in this hour of heavy sorrow. The service was held at the church just twenty-four hours after Dr. Cushing's death. The large house was filled with representatives from north and south, and the scene was one of indescribable impressiveness. If possible, more loudly than by his life Dr. Cushing spoke in his death."

The report of the Associated Press on the following day was as follows:

"With simple, yet brotherly, services the last respects of life-long friends and comrades in the missionary field yesterday were paid the memory of President Josiah N. Cushing of Rangoon Baptist College, who suddenly died just at the close of the Baptist General Convention Wednesday afternoon. It had been arranged that the funeral services would be held in the Grand Avenue Presbyterian Church; but, considering that it would be appropriate that the last services should be held at the spot where he had fallen, it was decided to carry them out in the Third Baptist Church, the seat of the Convention. At the conclusion of the afternoon session yesterday, therefore, the desks of the newspaper men were removed, and as a gathering of three thousand persons from every quarter of the world with bowed heads arose, the body of one who held a prominent place in their counsels was borne to the front of the church."

"It is perhaps true that a more cosmopolitan gathering in St. Louis never paid the last tribute to the dead than gathered about the casket of Dr. Cushing yesterday. The dramatic scene which immediately followed his sudden taking away, the important position which he held with respect to the work of the denomination, and the deep regard in which



he was held by his friends and confreres lent a solemnity and sadness to the last rites."

"The Rev. Dr. N. E. Wood, president of the Newton Theological Institution, presided. The invocation was offered by the Rev. A. J. Rowland of Philadelphia. Then the audience, which filled the church, sang 'All hail the Power of Jesus' Name.' The services were under the auspices of the American Baptist Missionary Union, and the Rev. Doctor Henry L. Morehouse of New York read the Scripture lesson from the eighth chapter of Romans. In the name of Brown University and Newton Theological Institution the Rev. Doctor H. S. Burrage of Maine bade farewell to the remains of Doctor Cushing. The two had been collegemates at both institutions, and the tribute of the survivor of college days over the open casket was touching. The Rev. John E. Cummings, D. D., who had been associated with Doctor Cushing in missionary work in Burma, referred to him as a man, as a college president and as one of the most distinguished of educational leaders in the British Empire."

"More impressive than any of the speakers was the Rev. Thomas S. Barbour, D. D., who had long been a personal friend and who greeted Doctor Cushing when he landed in Boston two weeks ago. It was Doctor Barbour who had just finished a conversation with him when Doctor Cushing suddenly passed away. The closing prayer was made by the Rev. Henry C. Mabie, D. D., home secretary of the American Baptist Missionary Union."

"It was deep twilight as the services were concluded, and the audience arose to sing 'Jesus Lover of My Soul.' It is doubtless true that no one who was present during the funeral services will forget the deep solemnity and thorough sorrow which was carried out by the words of the old hymn. The benediction was pronounced by the Rev. R. J. Willingham of Richmond. Three thousand persons passed by the casket and gazed upon the body at the conclusion of the ceremonies. The body was taken at 11 o'clock last night to Plymouth, Mass., for interment."



## CHAPTER XVI.

### Government Relations.

The mission to the Shans was carried on for a long time very largely from outside the Shan country. The unsettled and insecure condition of the States, arising from the oppression of the Burmese kings together with the innate hostility of the kings to Christianity, made hazardous every attempt to possess the land for Christianity. Dr. Cushing's residence in Toungoo and later in Rangoon brought him into contact with many officials of the British government, since it had long had possession of Lower Burma. The weak and unsettled state of the Burman government at Mandalay and the unexpected actions of its kings made certain that ere long it would be necessary for the British government to gain control of Upper Burma and the Shan States to protect interests already established and to secure quiet. In his intense desire for the good of the Shan States his thoughts ever turned to the British as the future deliverers and champions of the Shans. This by no means decreased his readiness to be of such service to the British as should prepare them for gaining control of the States and rendering the highest service to the Shans.

Finally, at the close of 1885, a British force occupied Mandalay and took possession of Upper Burma with but slight opposition. When this initial task was performed attention was directed toward the Shan States, the tributary dependencies of Burma. In commenting on the British acquisition of the Shan States the Upper Burma Gazetteer (Part 1, Volume I, Chapter VI, page 302) says: "It will be noted that these risings were purely local matters and it may be remarked that the Shan States, as a whole, were the only part of Upper Burma which practically accepted British authority without opposition. Within little over a year after

the first occupation of the country the ruler of every State had made personal submission to the Superintendent and had agreed to accept his position as tributary of the British government on fixed conditions."

Again, (Chapter VI, page 297), "The Hsi Paw Sawbwa visited the Chief Commissioner in Mandalay early in 1887, and as he was the first Shan Sawbwa who placed himself without reserve in the hands of the Government beyond the borders of the Shan States, he was received with much consideration."

This Sawbwa of Hsipaw, or Thibaw, had had a checkered career. During King Thibaw's reign he had been forced to flee from his state. He took refuge in Rangoon. Not realizing that he was under British law, he disposed of some of his domestic difficulties in accordance with Shan ideas of justice and was lodged in the Rangoon jail. Dr. Cushing visited him in jail and very likely laid his petition for release before the Government. He was released but banished to Karenni. Being aided by Sawlapaw, a chief of Karenni, he returned to his state when the trouble with King Thibaw arose, and took possession of it.

In consequence of Dr. Cushing's early expeditions into Shanland this chief had long known him. The kindly attention received in Rangoon increased his attachment to the missionary. So it was not strange that when again in possession of his State and the question concerning his future relation to the British government arose he should seek advice from Dr. Cushing. In December, 1886, Dr. Cushing went to Mandalay and in response to his request for advice sent a message to the Hsipaw Sawbwa urging him to come down and make his submission to the Chief Commissioner who was then in Mandalay. January 18 the messenger returned with a letter in which the Sawbwa said he was certainly coming down. Arriving in Mandalay February 7, he was received by Sir Charles Bernard with the consideration which was regarded due to one who made a journey from his own territory in order to form friendly relations with

the British government. Before he left Mandalay he showed his high regard for Dr. Cushing by visiting him in state and presenting him with a pony and a silver box.

While in Mandalay at this time, letters from the Lègya and Maing Kaing Sawbwas were sent to the Chief Commissioner through Dr. Cushing, which leads to the inference that he had carried on correspondence with them relative to their submission to the British government. He made appointments for the messengers of these Sawbwas to meet the Chief Commissioner and personally conducted them to Sir Charles Bernard.

The Hsipaw Sawbwa was prominent and influential among the Shan Chiefs and his early submission doubtless had weight with the other chiefs. Whatever the sum total of Dr. Cushing's influence in producing a peaceful arrangement between the Shan Chiefs and the British government, His Honor, Sir Herbert White, who was then Secretary to Government in Upper Burma, says that "it is certainly the case that his knowledge, experience, and most cordial aid were freely placed at the disposal of Government at the time of our first entry into the Shan States and when the preliminaries were being arranged, and that we received the most valuable assistance from him. Dr. Cushing merited and enjoyed the Chief Commissioner, Sir Charles Bernard's, fullest confidence and no doubt his communications to the Shan Chiefs and his action as an intermediary in certain cases were of the highest value."

A government, in taking possession of a foreign race, must secure a means of communication between its resident officials and that race. The ability to communicate between the English and Shans Dr. Cushing held almost in monopoly. As early as 1876 the British government of Lower Burma, foreseeing the future relation it must sustain to the Shans, provided for examinations in Shan for its officials. Besides the use of his literary helps for study, Dr. Cushing served in the capacity of an examiner in Shan from this time until his death. The number of officials who were examined

and passed by Dr. Cushing was forty-three; sixteen taking the Higher Standard and twenty-seven the Lower.

As the translator for Government he spent much time and effort. Sanads and notifications sent to the Sawbwas were translated by him, or if others attempted it he revised their work. The Criminal Code, the Forest Code, and durbar speeches were translated, and even directions for curing diseased cattle were revised by him. His strong interest in the Shans coupled with his sympathy towards government's efforts for the people alone would have sustained him in this drudgery. In 1887 he joined the military column of Col. Sartorius which went to Mobyé and the Red Karen territory, acting as the translator for the expedition. In 1891, he translated a sanad for Kachin Chiefs, being at that time better fitted to work in the Kachin language than others.

Miscellaneous tasks also came to the missionary by which he assisted in governmental functions. In a private letter written in 1873, W. E. Seaton acknowledges the indebtedness of the government for the notes on his "trip east of the Salween." In 1877 he "began a map of languages as requested by Government." The next year, at the request of Major Spearman, he revised that part of the "Introduction to the Government Gazetteer which concerns the Shans." Mr. H. L. Eales, in writing the Burma Census Report of 1891, admitted his obligation to Dr. Cushing in his classification of languages and in his treatment of races. Mr. Eales' report on the Shans is a monograph written by Dr. Cushing. The Shan-English dictionary was recognized to serve administrative ends to such extent that the government granted a contribution of five hundred rupees towards the expenses connected with its preparation. (*Upper Burma Gazetteer*.)

In 1888 Dr. Cushing was appointed by Sir Charles Crosthwaite a member of the Burma Educational Syndicate. The Syndicate, being the government's advising council in all matters of education, is presided over by the Chief Judge of Burma and contains among its members the Director of Public Instruction, together with prominent representatives



SIR HERBERT WHITE, K. C. I. E.





of the leading educational interests in Burma. Its meetings occur monthly and an Executive Committee, holding more frequent meetings discharges the major portion of the business or prepares it for presentation to the general body. Immediately upon Dr. Cushing's appointment to the Syndicate he was invited into the Executive Committee, and in 1897 he was appointed by the Lieut. Governor to act as Vice-President. All of these functions he continued to perform until his death. The service he rendered in these capacities was both general and particular. His intimate acquaintance with Burma's problems made his advice much appreciated. His regular attendance upon the meetings and his keen interest made it possible to count upon him as a valuable factor in council. On most of the important educational problems which arose he was invited to serve upon the sub-committees appointed to consider them.

In the movement to form a university in Burma which could appreciate the educational needs of the province Dr. Cushing was prominent from the beginning in 1893. At that time strong opposition to the movement existed in the Syndicate. Notwithstanding this, a majority vote was secured and the matter was presented to government. In opposition to this movement it was represented that the Government College could serve all Burma and that other colleges sufficient to call for a university were unnecessary. The "hostel system" was proposed to the missionaries as a means of securing the religious surroundings desired for Christian pupils. Dr. Cushing insisted that mission colleges must arise to care for mission pupils and that a system of hostels would not supply the religious demands. Dr. Marks, of the S. P. G. Mission, was vigorous in the same contention.

Government taking no action in the matter then, the subject came up again in 1901. At that time Dr. Cushing with Messrs. Wedderspoon and Best were chosen as a Syndicate committee to prepare a petition to His Excellency the Viceroy, Lord Curzon, in behalf of the same cause. Though their proposition was disposed of in a hasty if not acrid manner,

subsequent experiences show the inability of an outside university to meet the needs of higher education in Burma.

Impressed with the necessity of normal training, from being obliged to give it personally to his own teachers, he was a warm and wise advocate of normal schools. Besides the use of his own vote he wrote in advocacy of the abolition of the system of untrained teachers' certificates for Anglo-vernacular schools. He was regarded as of great assistance in carrying out the scheme for normal schools and was a valued member of all conferences in connection with the subject.

Until 1904 the Educational Syndicate was the board of control of the Government College which is now directly under the control of Government. Its numerous and important interests were subjects for constant attention. But Dr. Cushing's more conspicuous tasks as Vice-President and member of the Executive Committee were far less onerous than the constant attendance on sub-committees together with the outside preparation their work involved. He attended as many as five Syndicate and sub-committee meetings within one week. Often several hours were given to a single meeting. The Text-Book Committee was particularly exacting in its demands at times. The preparation of a single text book called for probably a dozen meetings and many hours of work in private revision. The Transliteration Committee called for a period of laborious application. While he made a memorandum saying, "I am so pressed for time by many duties and cares that I should like greatly to be relieved of some to do others more perfectly," he gave freely many hours monthly to meet governmental needs. He appreciated that the educational interests of Burma were of prime importance to Christian missions and especially to his own mission, with its hundreds of schools in Burma. His fellow missionaries also rejoiced in his ability and readiness to do this service.

The Bernard Free Library is an institution under the management of government which contains a most valuable

collection of ancient manuscripts, if not the most valuable in all the east. To this Dr. Cushing, in 1904, presented a complete set of the Buddhist Scriptures in the Shan language together with six other Shan manuscripts.

At the May meeting of the Syndicate in 1905 the President, The Honorable H. Adamson, M. A., C. S. I., I. C. S., addressed the body as follows :—

“Gentlemen,—I am sure that we all desire to give expression to our sorrow and regret on account of the death of the Revd. Dr. Cushing, and to our deepest sympathy for his bereaved widow and family. Tributes have been paid elsewhere to Dr. Cushing’s character as a Christian and a gentleman, and it is to his attainments as a scholar and an educational expert that I am going to refer to-day. Dr. Cushing was *facile princeps* as an authority on the Shan language, and has left behind him his Shan Bible and his Shan Dictionary as monuments of his scholarship. He was a member of the Educational Syndicate since 1888 and Vice-President since 1897. He took a leading part in the settlement of all the big educational problems that have come before the Syndicate. I would especially refer to the keen interest that he took, and the assistance that he gave, in the questions of Normal School Training and University Education for Burma. As an expert in educational matters his advice was always received with the greatest respect. I am sure that we all wish to place on record our appreciation of the valuable services that Dr. Cushing has for many years rendered to the cause of education in Burma, and our grateful remembrance of his work on this Syndicate.” This address was recorded as the expression of the Syndicate. (*Minutes of Syndicate, May 27, 1905.*)

These close relations sustained with the British officials for nearly forty years resulted in Dr. Cushing’s forming many close and lasting friendships. His sterling character as well as his polished manners and breadth of scholarship conspired to make him a favorite among them. These social relations were by no means sought because of a desire to use what

influence he might gain for the aggrandizement of his mission or his personal interests. They were the expression of his breadth of sympathy and the appreciation of the genuineness of strong men who had developed under conditions differing from his own.

The general effects resulted. His acquaintance with the Shan States and even with all Burma made his views as well as his information prized by those who were in authority. To some of them he was not only the best source of information, but, sometimes, by far the most accessible. That they should seek this often in an unofficial way grew directly out of their needs and relations with him.

These same relations caused the officials to think of him and to treat him as, in a way, the representative of the very large number of American Baptist missionaries. Communications to them were frequently directed to him if the subject was a general one. Many missionaries, in turn, desired him to present their requests to Government as well as to adjust differences which arose in the numerous relations between Government and the missions. So dependent upon him in this function did some missionaries feel themselves to be that the realization that he could serve them no longer produced a feeling akin to consternation.





## CHAPTER XVII.

### *Dr. Cushing Honored.*

The young ministerial student who was licensed to preach the gospel by his church before he applied; who was elected to membership in the Phi Beta Kappa Society, and who was singled out by the professors of his theological school to be a co-laborer with them in the work of instruction, might be expected to gain eminence when he applied himself to the further problems of life. Scholastic honors came freely to him after he had gained distinction in his linguistic work. In 1881 Brown University, his Alma Mater, conferred upon him the honorary degree of Doctor of Divinity. Again in 1898 the registrar of Brown University sent him the following notice: "I have the honor to inform you that the degree of Doctor of Philosophy was conferred upon you by the Fellows of Brown University, on the 14th instant in recognition of the critical research and special attainments in your Dissertation, entitled 'Buddhism Compared with Christianity,' and in your various works connected with the Shan language."

Because of his researches in oriental religions and languages he received the following notification (December 15, 1891) from T. W. Rhys Davids, Secretary: "I have the pleasure to inform you that at a meeting of the Council of this Society, held this day, you were elected a non-resident Member of the Royal Asiatic Society of Great Britain and Ireland." His travels in unknown regions and his descriptions of them led to his election to fellowship in the Royal Geographical Society. The notice reads: "We beg to inform you that at the last meeting of the Council of this Society held on the 24th November you were elected a Fellow on the proposition of Sir Jas. G. Scott, K. C. I. E., and seconded by H. G. A. Leveson, Esq., Deputy Commissioner, and by W. Warry, Esq.,

Adviser on Chinese Affairs." July 20th, 1904, he was elected a life member of The Victoria Institute, or Philosophical Society of Great Britain. November 15th of the same year he was elected a Fellow of the Royal Meteorological Society. He also was a member of the Society of Arts.

In his relations with his fellow workers in Burma it was often their pleasure to honor him with conspicuous duties as well as delegate to him important tasks. He was frequently elected president of the Burma Baptist Missionary Convention and served also as president of the Conference of missionaries. Being elected chairman of the Reference Committee of the mission in Burma, an important standing committee with advisory functions, he was reelected each year until he left Burma. He represented Burma in the Decennial Missionary Conference in India and at the Evangelical Alliance when it met at Rome in 1891. While Vice-President of the Burma Educational Syndicate he was appointed a member of the committee to prepare a memorial to the Viceroy, Lord Curzon, at the time of his visit to Burma in 1900.

Expressions of appreciation of his life and work were occasionally made throughout his life, but with no such fulness or discrimination as after its close. Beside the funeral service at St. Louis, at the very focus of public gaze, and the quiet one at Plymouth, Mass, there were several memorial services in Rangoon as well as many notices in secular and religious journals. The "NEWS," a missionary paper in Burma, gave up one issue to the commemoration of his life. At the Baptist College a memorial service was held Sunday morning, May 21st. At the Karen chapel of the college a service was held that evening. At the same hour another memorial service was held in the Presbyterian Church in Rangoon. On the following evening there was a general memorial service held in Immanuel Baptist Church, Rangoon, and addressed by representatives of the various interests with which Dr. Cushing was identified. In the trying work of the college he was seen at closest range. Professor Smith has written his view of Dr. Cushing in this relation :

"I came to the work at the college when it was a 'going concern,' made such chiefly by Dr. Cushing's resolute and self-sacrificing devotion to the cause which he had espoused—the cause of higher Christian education for the youth of this land. I would add my tribute to his memory by testifying of his kindness and tender hearted sympathy. This quality was particularly noticed and appreciated by the young missionary undertaking new tasks amidst strange conditions. Dr. Cushing sympathized with his difficulties and perplexities and freely brought to bear upon them the wisdom of his long experience in the country. By his advice and encouragement he often helped the new worker to avoid difficulties which he himself foresaw, but which one new to the work would not expect. If there has been anything of success in my brief missionary career it has been due in no small degree to the wise advice, kindly encouragement and plain example of Dr. Cushing. Observation has shown that my experience has not been peculiar in this respect. Not only to the young missionary, but also to scores of pupils in the college, he was such a friend, and to-day there are many of his former pupils scattered throughout the province who mourn his departure as those who have lost a father." (*J. F. Smith. News, June, 1905.*)

Dr. Nichols, of the great Bassein Sgaw Karen Mission, was the president of the board of trustees of the college and wrought with the principal for the building up of the schools. In executive affairs Dr. Nichols understood thoroughly the problems and plans of his co-laborer :

"Certainly 'a prince has fallen' among us. He would have stood in the very front rank in whatever vocation he had served, as he did among his fellow workers in the mission. While, like all of us, he had his faults, yet his abilities and his many excellences render his loss one extremely hard to bear. Of these endowments no doubt much will be written in detail where it will be more fitting than here, yet I wish to bear testimony to his swift and unerring judgment, his remarkable power to accomplish work of the most diverse

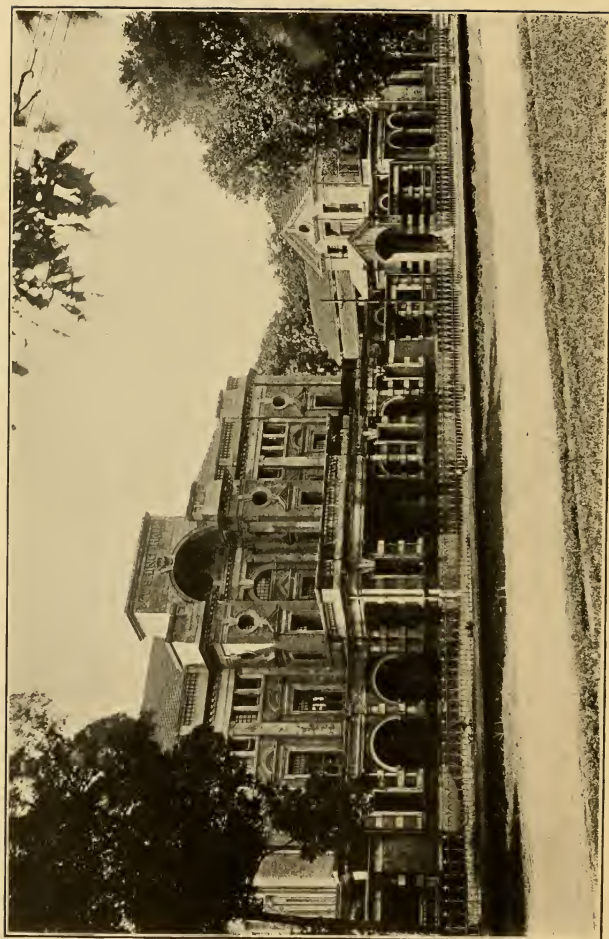
character, his magnanimity under extreme tests and his whole hearted devotion to his Master. Concerning these I can bear abundant witness from intimate acquaintance and fellowship. These qualifications for effective service were so widely and so faithfully employed in mission service during his many years in Burma that they earned not only the universal respect of all classes of the general community, but especially the deep affection of thousands of our native brethren of all races, whom he served in so many capacities. Never were his mind and heart fuller of definite plans for the advancement of the highest interest of the people than when he started on his short furlough to America, but he found a more perfect rest there than he had anticipated when he left us." (C. A. Nichols, *News*, June 1905.)

After many years of intimate personal and business association, Mr. F. D. Phinney of the Mission Press was specially qualified to tell of his home habits of work :

"As my personal tribute to the memory of Dr. Cushing I wish to mention the fact that it was he who like an elder brother routed me out to take pony-back exercise when the climate to which I was not yet accustomed and the confining work of my office commenced to pull me down in health during the second year after my arrival in Rangoon. These long early morning rides together will not soon be forgotten, for in them I learned much of the history of former years, and it is apparent that the Shan mission owes as much its existence to-day to the stand taken in earlier years by Dr. Cushing as does the Telugu mission to Dr. Jewett's refusal to abandon it. Then in the following years after saintly Mrs. Binney died, when we kept house together and learned tricks of managing servants which delighted good Mrs. Bennett, I learned how it was that he did so many things at one time—kept so many irons in the fire without burning any of them. He had a semi-circular work table made, which was arranged to hold all the books of reference he needed in his translation or revision work, so that each one could be used where it lay, without lifting and without disturb-







CUSHING HALL, RANGOON BAPTIST COLLEGE.

ing the work under his eye; and then he applied himself to the task in hand, brooking no interruptions till the stint he had set himself was done. Some who have worked with him have complained that Dr. Cushing was a driver, but he never drove anyone else as he habitually drove himself."

"A slip of paper on his dressing table might be found with a mere bit of pencil lying on it, and here he would begin to jot down the various things to be done during the day. This list would be added to as fresh items occurred to him, and in his time of relaxation and exercise these items would be taken up one by one and done, till at night a full sheet of accomplishments would generally be the result. Forethought and plan, system and drive, were the methods by which Dr. Cushing accomplished the wonders of his achievements." (*F. D. Phinney, News, June, 1905.*)

The mistake frequently made by outsiders that Dr. Cushing had some general superintending function over the Burma Baptist Mission can be accounted for by the remark of Rev. Ernest Grigg, pastor of the Immanuel Baptist Church, Rangoon: "His acknowledged ability to speak gracefully, intelligently and acceptably upon any occasion and on any of the current religious, social, or educational questions, caused us to look up to him with confidence as our leading representative before the public in Burma." (*Ernest Grigg, News, June, 1905.*)

There is an inner coterie of Shan missionaries whose judgment concerning Dr. Cushing's Shan language work, as well as his force as a Shan evangelist, is of great value. Rev. W. W. Cochrane was associated with him in the Shan mission for twelve years and wrote from knowledge:

"He was a great man. His keenness of mind, breadth of vision, wealth of culture, his power to do things, the quantity and quality of his work, many of us little fellows could gaze at, admire, but despair of attaining. The Shan mission in particular feels and will feel for long a two-fold loss. He was our father in a high sense. He belonged to us. We read his Shan Bible and many hymns and see his face on

every page. There is his exact thought and sure touch. There is no one now to do the work as he did it. We are bunglers all." (*W. W. Cochrane, letter to Mrs. C.*)

Seen from a greater distance in mission work Dr. Cushing was estimated as follows by Rev. E. W. Kelly, Ph. D., who has labored with the Burman race exclusively, and for most of his long residence in Burma has been stationed at Mandalay, far removed from the scenes of Dr. Cushing's labors :

"He was a strong leader in Burma when I arrived. From my first meeting him I recognized the ability and strength of his leadership. His purposes and plans were marked by definiteness. He was singularly free from hesitation and indecision. Coupled with this was an earnest and indomitable resolution that carried with it the assurance of success. A cedar has fallen amongst us. We shall miss and mourn his power and his presence through a long future." (*E. W. Kelly, News, 1905, June.*)

Mr. O. H. McCowen, secretary of the prosperous Y. M. C. A., and at one time a member of the Municipal Council of Rangoon, saw Dr. Cushing in his civic relations and said :

"It falls to my lot to bring to your notice a lesson from his life which it seems to me is opportune in these modern times and especially in this city. I know of no city where citizenship means less than in this city of Rangoon. People justify the want of public spirit by speaking of the conditions amongst which we live. The great majority of our people who know something about the government of cities are birds of passage, have few interests in this city, and come here as busy workers, to do the work of firms or societies and then get home when their work is over. Most men have their time taken up with matters of this kind, and if ever there was a man who could have excused himself on the score of absorption in work it was Dr. Cushing. He was immersed in a position which demanded a magnificent physique, continual alertness of mind and a wonderful patience ; an occupation that called everything out of the man, and yet, because God gave to him wide sympathies and largeness of heart,

he found time to put this busy life on one side and come down into this town with all its problems, and give to these problems the power and talent he undoubtedly had—sound judgment, a broad culture and a large heart. These were devoted unstintingly to perform any service which concerned the welfare of this city.”

“I do not intend to speak at length as to the different boards on which he served, and will only mention such societies as the Agri-Horticultural Society, where for many years he filled a position which will be difficult to replace. There were also the Society for Prevention of Cruelty to Animals, the Educational Syndicate, and the Burma Tract and Christian Literature Society. His sympathies were so broad that in spite of the pressing demands of the large educational concern that he was engaged in, he found time to take part in deliberations of these committees and freely give the time and energy and thought which was demanded of him. And so we stand back and admire such a life, and pray that its message may come home to us and help us to be better citizens.”

“For three years Dr. Cushing was president of the Student Branch of the Young Men’s Christian Association, and I believe that the young men of Burma and India in this city had no truer friend than he. During those three years in which he held office I never knew him to be absent from a committee, unless through illness or absence from Rangoon. So we look back on him to-day. His life is not over, but he has gone to a place of larger activity and larger possibilities, and the messages of his life come back to us. We not only admire him, we are not only saying our best things of him, but I trust also that we are gathering these lessons to take into our own lives and make them a part of our activities, too.”

“Whatever he took up he wanted to do thoroughly. I have met with him on many committees, but never knew him to be content to be a nominal member of any. He felt that he had a duty to discharge and he sought to do this fully and whole-heartedly.” (*O. H. McCowen, News, June, 1905.*)



Since Dr. Cushing acted as minister of the Scots' Kirk he occupied the "Manse" of that body for a time, and lived there not only when it was otherwise vacant, but also shared it with Rev. Mr. Kidd at one time and later with Rev. Mr. Moir. Out of this grew the memorial service of that church in which Mr. Moir expressed the following sentiments, taking for his text, "Grow up into Him in all things," Eph. 4:15:

"I know of no man who better realized the exhortation of the text than did the late Dr. Cushing, whose sudden loss we deplore and mourn this evening. His life throughout was a growing up in all things into Christ. His gifts and attainments were many and various. He was a man of exact scholarship, wide culture, and sound judgment. His mind was of the receptive type, and he stored it with the fruits of reading, research and travel; yet his gifts he used, and his attainments he held for one purpose, that purpose the service of the Master whom he loved and whose servant he was. He had the true missionary spirit, and everything he did was with a view to its bearing on what he considered his life work, the extension of the Redeemer's kingdom in Burma. His literary work as a Shan missionary, and his educational work as principal of the Baptist College, speak for themselves, the one by its thoroughness, the other by its just and vigorous administration. He was generally recognized as one of the ablest and soundest educationalists in the province, and Government, conscious of his work and valuing his opinions, appointed him some years ago vice-president of the Educational Syndicate, a position which he retained up to his death. As one of his colleagues on the Executive Committee of that body I can testify to the wisdom and sobriety of his judgment and to the tact and courtesy which he always displayed."

"But apart from his scholarship, his literary talent and educational ability, it was the man himself, his personality, that appealed to me and to his closer friends more than anything else. These might command our admiration, his personality won our love. He was so genuine, so whole



hearted, so boyish and withal so strong. He formed his decisions with care and calmness, but when once formed he was inflexible. His tenacity of purpose made him the outstanding man he was; while his kindness of heart, his guilelessness of spirit and his mental enlightenment made him tolerant to a degree. His piety was deep but genial, had in it something of the mysticism of St. John and a great deal of the comprehensiveness of St. Paul. His heart was too big for one denomination, but not too big for Jesus Christ who is in all and over all. Such as he justify the divisions of Christendom and redeem them by the wideness of their sympathy and broadness of their mind." (*Rev. A. F. A. Moir.*)

The formal expression of the feelings of the educational leaders of the Baptists in Burma is set forth in a Resolution of the Board of Trustees of the College :

"Whereas God has during the past year called to higher service above our beloved brother, Rev. Dr. Cushing, under whose wise and vigorous leading the College has made such gratifying progress, be it therefore resolved that we put on record our appreciation of his services and worth.

"He brought to the institution rare natural endowments enhanced by a broad culture, which has been duly recognized and honored in America, in England, in India and in Burma."

"With his thorough knowledge of two languages of the country, and because of his wise identification with matters of public interest, he had earned among all races and all classes a reputation which constituted a most valuable asset in the development of the College, and that at a time when it was especially needed."

"His breadth of view, almost unerring judgment and indefatigable zeal were energized by a genuine love for the institution which engrossed his energies and capacities. This love was but the outgrowth of his love and loyalty to God, with the development of whose kingdom he clearly recognized the work of the College as being most vitally connected."

Appreciation of the significance of Dr. Cushing's work was felt not least by the controlling body in Boston. Its members

had entered deeply with him into many problems of administration and were alive to many of the needs which he had supplied.

"The Executive Committee hereby records its deep sorrow at the death of Rev. Josiah N. Cushing, D. D., who for forty years was one of our faithful and devoted missionaries to Burma. During all this long period his relations to the Committee were pleasant and fraternal and his co-operation hearty and sympathetic. His conspicuous service as evangelist, translator and educator, contributed largely to the success of our mission in Burma, and placed the people of that land under great and lasting obligation. The cause of missions in general has been advanced by his services, the history of missions enriched by his life and the personnel of missions stimulated by his example. His large intellectual power, his signal administrative ability, his abundant labors, and his numerous sacrifices for the welfare of the cause he served, awakened our admiration, while his many personal excellences called forth our esteem and love. His death has made a gap in our missionary ranks which cannot easily be filled, and created a loss which we may well deplore. Burma, already richly blessed in the labors and prayers of many choice and saintly souls, has a further blessing in the toils and prayers of him, who, in the company of his brethren at the recent anniversaries in St Louis, suddenly laid down the implements of toil, and with equal suddenness entered upon his reward. Our sorrow at his departure is mitigated by the consoling thought that while "God buries his workers, he carries on his work." (*Executive Committee, Boston, June 16, 1905.*)

The Bishop of the English Church in Burma upon learning of Dr. Cushing's death wrote a personal letter to Dr. D. A. W. Smith, and in it told of the estimate which a short acquaintance had inspired:

"Dear Dr. Smith:

It was a shock to me to see the announcement of the death of Dr. Cushing in yesterday's paper. But what a noble

life! was my first thought. He had spent more years in Burma for Christ than I have spent months. He has been one more of the many in whom I have felt the strength of Christ's uniting power, overcoming all those barriers which we his servants in our human weakness raise between ourselves. Whenever I had the pleasure of being with him, which was not seldom, I was conscious of his sure confidence in God, of the quiet strength of conviction and of his devotion. All this you will know far better than I—yet it is a pleasure to me to express the admiration and respect which he inspired.

I trust you will believe that I feel real sympathy with you all and admiration for this noble life of service. God's work continues though His workmen change. All is well.

Believe me to be,

Yours very truly in the Lord,

ARTHUR M. RANGOON."

Sir Herbert White, Lieutenant Governor of Burma, in paying his tribute to Dr. Cushing, has mentioned the basis for his words of praise in a speech made at the Prize Distribution of the Baptist College, Rangoon, on the 21st December, 1905 :

"When last I addressed a few unpremeditated words to you in this Hall, I did so at the request of one whose name has been tenderly recalled by your Principal and whom I am happy to think you purpose worthily to commemorate. In losing your late Reverend Principal and my honoured friend, Dr. Cushing, you have indeed suffered a grievous loss. I little thought when last year I bade the students of this institution look up to him with reverence and follow his high example that this year we should miss that benign and gracious presence. I am thankful to have this opportunity of publicly expressing my personal sorrow at his departure from our midst. For many years I have known him well; and recently for an appreciable time we have been closely associated in work connected with education. I placed the firmest reliance on his experience, judgment and loyal assistance; and when I needed advice in matters of

difficulty I never found him wanting. As a scholar, he held the highest place. As counsellor, administrator, friend and guide, he was equally conspicuous. Here, where his presence seems to hover over us, may fitly be recalled his eminent public and private virtues. It is good to raise a material monument to his fame. It is better to make his life an example and a source of encouragement and inspiration. Truly we may say, and with these noble words I will conclude,

Time and strife  
And the world's lot  
Move thee no more; but love at least  
And reverent heart  
May move thee; royal and released  
Soul, as thou art."



## CHAPTER XVIII.

### Character Sketch.

Josiah Cushing, the shielded, even coddled child, responded fully to his home environment. His was not the day of wilful youth and distracted parenthood. It was not a world of games and amusements into which he was born. Even children were given serious employment and so became staid and aged while still in their early teens. There was no place for calisthenics or athletics. The wood pile or the factory took the place of the gymnasium, and the harvest and hay fields witnessed the sports and athletic meets of the period. The time now given to recreation and amusements was spent about the open grate in simple, homelike jollity, if it was not the "spare" hour that was treasured for study and reading. But Josiah was an exception. There was no farm life for him, nor was he intended for the factory. He was a product of the home and the work end of that did not come near him.

He was a timid boy with a thousand fears rising out of his imaginative brain and undisputed by the healthy experiences of those who labor when not in school. His tender conscience ever tortured him with accusations because of his peccadillos. He was also the devout child, the rare exception among his lusty and irreverent fellows. His father was a man of strong religious feeling and did not detract from the influences of his mother. The child was of a studious disposition that absorbed the major part of his time as he read the books of his minister friend and allowed his imagination to make the histories real, living thus in foreign lands and making the acquaintance of all the royal families of Europe.

But this seclusion in his North Attleboro home could not be continued. He must obtain an education which his parents could not fully provide for him. Necessity pushed him out



into public life. His two qualifications for teaching were his fund of information and his good common sense. How should the timid, immature lad gain the mastery over the grown and rowdyish pupils? He could calculate upon his information holding them in a certain awe. Then he would appeal to their moral instincts by religious exercises. This early pedagogic experience rapidly matured his nature and developed his independence.

His soul drank in the religious teaching of the time. The awfulness of human sin, the separation it made between God and men, the necessity for confession and repentance, and a sense of the mystical union between Christ and his disciples, were unquestioned verities which his experience had tested. His devotion to the good was expressed in his oft mentioned love of the personal Christ. His birthday, which was the day of his baptism, was the most sacred of all days to him. Sunday he strictly observed as he groaned in spirit over the violation of it by others.

College training and extensive reading left young Cushing a different person. He was not so well pleased with himself afterward, though he admitted that he must have higher ideas of duty than in his earlier life. So many new elements had entered his life educationally and socially that he felt that religion did not have so strong a hold upon him.

As his missionary life loomed up before him he had some definite ideas about his capabilities and limitations. He was inclined to an ascetic life of study. The quiet nook, the good book, the inward look, here was his realm. He felt he could not be an evangelist and exhort men to seek moral improvement. He was sure he could not be a successful traveller and deal with foreigners helpfully. Again, he was not only sure he could not be a social factor, but he did not wish to be.

This remarkable ignorance of himself is not easily understood. His views appear to have arisen solely from the preferences he then had. His most significant characteristic was his versatility. His capabilities seemed to expand to

meet every call that was made upon him. Whatever prejudice he had against any branch of the missionary's vocation was quickly dispelled by the rise of a great need in that branch of endeavor. But however different the line of work into which he was pressed, he was not able to let go any line he had entered. Originally a linguist he was a linguist always. In later life physical weakness shut him out from long and trying jungle trips, but only after most of his missionary career had been interspersed with journeys for preaching, for language study, and to obtain the good will of native princes. He became a school manager and adviser, but never forgot that he was a personal worker, seeking to save the souls of men. To do effective work in one line he did not find it necessary to concentrate his whole attention upon that line. The rapidity with which he turned from a task of one kind and took up one of another kind was a marvel to many. A more remarkable thing was that with so little physical strength he was able to accomplish so great feats of such various kinds within one day.

In connection with this versatility may well be mentioned the unusual combination of his boldness to undertake large tasks and his attention to the details. When he added school management to the literary work he was doing, he became both a teacher of pupils and a teacher of the native teachers, being determined to develop both teachers and pupils to meet the requirements of the rising standard of the University. When he became an adviser to the government and was put on many committees he investigated the problems and went into the councils prepared to take intelligent positions. When chosen to act on the committee of revision of the Burmese Bible even to this extra task he devoted his energies. It was remarked that he was the one to obtain the latest helps and he prepared himself for the discussions which would arise in its sessions.

The mingling of his playful nature with his deep conscientiousness, while a bulwark of strength to him, was sometimes a cause of offence to some of his associates. One

good friend became frank and told him how he regretted that since he was a man of such ability he was not a pious man. The friend's feeling doubtless was that the merry twinkle of his eye and the frequent witticism were incompatible with a sober and devout spirit. Dr. Cushing's piety expressed itself in the high moral standard which his conscience demanded of him in thought and action. Here was the foundation of his devotion to the peoples of Burma. This it was that brought on his life of self-sacrifice, of severe toil. This made him a true friend to many, sharing their sorrows and helping in their hour of need. He did not desert a friend because some suspicion or some weakness had made his friend unpopular. He counted it his duty to help the one who had fallen and the sympathy he showed sometimes made him a fellow sufferer. Jollity does not seem to harmonize with such a rigorous conscience, and, indeed, they cannot harmonize except in a pure heart. Joy and mirth arise in every unselfish man when another's joy is aroused by some ministration. He grieved much at times because of his often manifested lightheartedness, for he was early taught that humor and levity were not consonant with Christian behaviour. The union of these two elements in him was more essential to his usefulness and sanity than even he understood.

There was also a strange combination of tenacity and adjustableness in him. By means of it he kept clear of the shoals of fickleness and stubbornness. He established theoretical and practical axioms deep in his life. They became so well defined to him that they never fell out of his notice. On the other hand, when through inaccurate or insufficient information he formed a judgment and took a wrong step, he welcomed the fuller and more accurate information; and if the action he had taken had injured any one he asked the forgiveness of the injured one, oftentimes with tears. He might stand on his dignity for a time, but as soon as he came to feel that the Kingdom of God or the interests of others were being injured he was the first one to sink his personal feelings and correct the wrong.

Among his pupils he inspired a combination of emotions. They confessed both fear of him and love for him. His quick, sharp rebuke, and the recollections of his effective use of the cane, could hardly be dissociated from his sympathy and good fellowship. His servants also stood in awe of him, but were thoroughly devoted to him. The sternness he showed was supported by the conviction that the good of the pupil demanded firm enforcement of rules, and on no harshness of spirit. While he made the pupil understand his purpose to maintain order, the pupil also understood that he did not enjoy his own exhibitions of authority.

Dr. Cushing was remarkable for the breadth of his social circle. He found congenial souls in every avenue into which his comprehensive life entered. There were no political barriers to his friendship. Ever an American in his political ideals many of his dearest friends were Scotch and English. His attachments overrode denominational fences. While those old, tender friendships of his early school days never faded, new ones sprang up out of every new relation of his life.

His social attractions were various. As he approached one his face seemed trying to hide some mirth that was waiting to burst forth. He entered playfully but heartily into conversation. He welcomed a good-natured tilt on some difficult or obscure subject, but was able to return easily to the lighter vein and shallower small-talk of the average company. His fund of poetic quotations and enlivening incidents relieved the monotony for the literary dilettante, while his accumulated information and profound reflections aroused the admiration of the thoughtful. As a correspondent he was fertile and constant. The rapidity with which he wrote made it possible for him to correspond with many people, and the brightness of his letters made them most welcome. He took his correspondents along with him in his travels and shared with them the views and impressions he gained, never failing to see and record the humorous. At times he stopped to sketch some ludicrous figure which his imagination had contrived.



He bore in mind the disposition of his correspondent and did not force his gaiety upon a heavy, sober friend. In the time of his friend's trial he was close at hand. A visit of sympathy or a little message was sure to come. By these attractions he drew friends about him. Not a few have said, "he was my closest friend."

Dr. Cushing always had a wholesome respect for authority. He admitted the claims of legislators and executives and was a firm supporter of rulers. This was manifested in his numerous relations with native rulers as well as with British authorities. When in authority he expected to be supported, and never was more exercised than when this reasonable expectation was not met. The mission worker who had received appointment to do a specific work and then declined to enter it, or deserted it before sufficient opportunity had been given to supply the place, gained his strong disapprobation. On the other hand he insisted on men being criticised fairly and dealt with honorably, whether they were his friends or not. He was once dining at the home of very dear friends. There was another guest, a mutual friend. The hostess and the other guest criticised their pastor severely. Dr. Cushing, who had no special regard for the minister thus taken to task, denied their charges and asked them to be fair in their criticism. When they persisted he arose, found his hat, and left the house. Nothing short of a full apology induced him to reënter the home.

The great man was not a perfect one and no one was more keenly aware of this than he himself, nor more troubled because of the effects growing out of it. Rapid exertions drew upon his physical forces. A multiplicity of interests sometimes caused hasty speech, which, though regretted, might sting. It would have been remarkable indeed, had a spirit so tossed and driven by life's trials and duties possessed an absolutely stable self poise also. We can but wish this adorning element of greatness were added. Better health would have largely decreased the irritability. Though so conscious of it and suffering so much from it, he was



apt to rise from his prayer of tears only to meet some new and pressing, if not exasperating exigency.

The strength of his conviction, irrespective of his personal interests, sometimes led him to express his position in a too personal way. He seemed often ready to resign his position to gain the end he deemed best, while his life was wrapped up in the great work in the center of which he toiled as a giant and suffered as a hero.

Dr. Cushing's attachment to animals was not adequately expressed by his long relation to the Society for the Prevention of Cruelty to Animals. Early in his mission life he acquired a pony, "Thistle" by name, which was a much petted and tenderly treated creature. There was a "Mehitabel Rossiter," the dog, and "Zerubbabel Ums," the cat of those days. In Rangoon he had a little dog which was ever with him when about the house. His diary records her death though it does not mention the tears and tenderness of the man which his fellow workers observed. "August 31, 1899, Spot, my faithful companion, died at 3.15 p. m. For seven years she has been a most loving, faithful and cheering companion in my loneliness." The last pet was the little dog "Rose." Her favourite place for rest was in her master's chair, between his portly figure and the back of the chair. Whenever she approached, her master took the hint and moving forward in his chair allowed her to jump up and stretch out on his coat tail. No time was inappropriate for this little scene.

His love of flowers probably affected his relation to the Agri-Horticultural Society, but it affected his home surroundings more. With an abundance of tropical plants about, when the dry season approached he planted many seeds from other climes and gave his personal attention to them. This taste was manifested in his earlier as well as his later years. A lady friend wrote: "Dr. and Mrs. Cushing and Herbert, Miss Ambrose and I, occupied the same house at Kaserdo and every morning we had on the breakfast table a most beautiful bouquet made up mostly of leaves. These Dr. Cushing

gathered and arranged. No one else could find so many beautiful things or arrange them with so much taste. His love for flowers was known to all who saw him in his home." (*Miss H. N. Eastman, News, June, 1905.*)

The man of deep convictions, of fertile mind, of indomitable will, of boundless energy, though clad in a weak body, lived a comprehensive, fruitful life; and in the midst of his activities and accomplishments, surrounded by the great representative body of his denomination, his spirit passed out. May his many sided life, when seen at closest range, still serve the purposes for which he lived.





## Date Due

[illegible]

BANGOR THEOLOGICAL SEMINARY  
Josiah Nelson Cushing : mission  
MOUB 922.6 C955 Sa23c



3 4401 0007 5266 7

922.6  
C955  
Sa23c

St. John, Wallace.  
Josiah Nelson  
Cushing :  
missionary and  
scholar, Burma

TITLE

DATE DUE

BORROWER'S NAME

922.6  
C955  
Sa23c

St. John, Wallace.  
Josiah Nelson  
Cushing :  
missionary and  
scholar, Burma



